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# Rasātala or the Under-world

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BY

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## PREFACE

It has always been my belief that many of the accounts of places and peoples as given in the Epics and the Purāṇas are based upon facts, though they have been greatly mixed up with fiction and mythology. The story of Rasātala is one of those accounts, and the general agreement of all the ancient Hindu works in describing the region and its inhabitants with a certain amount of superstitious respect and fear has confirmed me in my opinion that the original tradition concerning them is based upon reality. In the following pages I have placed my views on the subject, and have tried to identify the countries and their inhabitants so far as the present materials would allow. I desire to acknowledge my indebtedness to the very interesting work entitled *the Early History of the Huns* by Dr. J. J. Modi of Bombay,



as it has proved very suggestive to me, and also to my nephew Dr. Narendra Nath Law, M.A., B.L., P.R.S., PH.D., for the many useful suggestions and the help which I have received from him during the progress of this work.

19, Gopal Bose Lane,

Calcutta.

*May, 12, 1923.*

Nundolal Dey

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# Rasātala or the Under-world

Is Rasātala a myth,—a creation of the poet's brain? Have the seven spheres of Rasātala below the earth been invented as a

counterpart of the seven *Lokas* or worlds<sup>1</sup> above the earth? Rasātala is not a myth; it is a forgotten country. The name of Rasātala, or its synonym Pātāla, occurs in almost all the ancient Hindu

works of importance, professing or pretending to give an account of historical events of ancient times. If Rasātala be an idle phantasm or a mere figment of the poet's imagination, the writers of different periods would not have tried to keep it alive. Rasātala has been peopled with serpents, demons,

1 *Padma Purāṇa*, Sṛṣṭi-Khaṇḍa, ch. 22 :—  
*Bhūloko'ṭha Bhuvarlokaḥ Svarloko'ṭha Mahar Janah, Tapah Satyañca saptaite devalokāḥ prakṛttitāḥ.*

birds, and animals, invested with the physical and mental qualities of a human being. Śeṣa Nāga, the king of the serpents, is described<sup>1</sup> as seated upon a throne with all the paraphernalia of royalty about him. His head is bedecked with a crown, his ears have pendants, and his arms extend up to his knees. He is clothed in black, and has, on his two sides, attendants waving the fly-whisks. He is also surrounded by his ministers and courtiers. He does not hiss, but talks like a human being, and talks wisdom like a veritable Veda-Vyāsa<sup>2</sup>. There were demons, though ferocious, they were brave and generous. Bali, for instance, was so generous that he gave away every thing he possessed to the poor and the Brāhmaṇas<sup>3</sup>. They lived in cities, which in beauty could vie with any "city of heaven", containing houses, gardens and

1 *Harivaṃśa*, ch. 82.

2 *Padma P.*, Pātāla-kh., ch. 1.

3 *Harivaṃśa*, ch. 220.

palaces; and Hiraṇyapura, the capital of the Daityas, has been described as looking beautiful with roads and gateways specially prepared by Brahmā for the Dānavas<sup>1</sup>. The demons did not wander in forests and live in caves like the primitive man, but they possessed various amenities of civilisation. The Suparna (or Garuḍa) birds were human beings to all intents and purposes, except for their beaks and wings<sup>2</sup>. The Surabhis or the cow-tribe lived in Rasātala, and they could speak like human beings and prophesy future events<sup>3</sup>. In spite of paucity of information we have enough evidence to conclude that Rasātala is a reminiscence of a primeval age when the Indo-Aryans lived with the Iranians in their ancient home in Central Asia called Ariana by Strabo, which is the

1 *Mahābhārata*, Vana Parva, ch. 172.

2 *Mbh.*, Udyoga, ch. 100.

3 *Ibid.*, Udyoga, ch. 101; *Mārkaṇḍeya P.*, ch. 21.

“Airyana-vaēja” of the *Avesta*<sup>1</sup>. This Airyana-vija, which means the “Aryan seed” is evidently Azerbaijan or Azerbijan which was originally a province of ancient Media or “Mad”, as it was called, the Uttara (north) Madra of the Purāṇas, and now a province of Persia. The river Dāitya, which flowed through it, is the river Aras which divided Media from Armenia. Some authorities consider Media to be the original home of the Aryans<sup>2</sup>. Herodotus also says, “These Medes were called anciently by all people Arians<sup>3</sup>.” Azerbaijan and the countries to the north were therefore known as Ārya of the Rg-veda and Hara of the Bible.

1 “The first of the good lands and countries, which I, Ahura Mazda, created, was Airyana-Vaēja by the good river Dāitya”, *Vendidad*, ch. 1 : see *Sacred Books of the East*, vol. IV, 4 ; Max Müller’s *Science of Language* (1873), vol. I, 227.

2 Dwight’s *Modern Philology*, vol. I, p. 30.

3 *History of Herodotus*, translated by Rawlinson, vol. II, p. 145.

In later times, the boundaries of Ariana were extended to the north of the valleys of the Oxus and the Jaxartes, and to the east as far as the Indus<sup>1</sup>, by conquest from the Scythians or Hunnic tribes who belonged to the Turanian race. There can be no doubt that either difference of opinion about religious matters, perhaps when the schism regarding the supremacy of Varuna in the hierarchy of the gods originated, as indicated by the promiscuous application of the words Sura and Asura to Varuna in the earlier portions of the Rg-veda<sup>2</sup>, or the frequent inroads and depredations of the neighbouring barbarous tribes, or perhaps both impelled the Indo-Aryans, the ancestors of the Hindus and the Pārsis, to migrate to the Punjab in India. They brought with them the memory of these invasions, wars, and

1 Hamilton and Falconer's *Geography*, of Strabo, vol. III, p. 119 (Bk. XV, ch. II, 1).

2 Rg-Veda, IV, 42 ; viii, 51, 9 ; Macdonell's *History of Sanskrit Literature*, p. 119.



oppressions, to which they were frequently subjected by the barbarous tribes surrounding the place where they lived with the Iranians. Daityas, Dānavas, Asuras, and Nāgas<sup>1</sup> are mentioned in the works of the Vedic period and in subsequent works down to the latest Purāṇa. Though the word "Rasātala" does not appear in the Vedas, yet the word must have been handed down by oral tradition, like the hymns of the Vedas, as the abode of the people called "Demons" and "Serpents". The word *Rasā* appears in the Rg-veda<sup>2</sup>, and the word *Rasātala* in the Rāmāyaṇa<sup>3</sup>. In the latter work, it is described as the abode of the Daityas, Dānavas, Surabhi cows, and Nāgas (Serpents), situated below the earth. But though placed below the earth, Rasātala does not appear then to have been divided

1 For Nāgas, see *Śatāpatha Brāhmaṇa*, II, 2, 7, 12; *Āśvalayana Gṛhya Sūtra*, iii, 41.

2 *Rg-veda*, I, 112, 12; V, 53, 9; X, 75, 6.

3 *Rāmāyaṇa*, Uttara, chs. 24, 25.

into seven spheres, but the Rāmāyaṇa describes it as a flat country containing cities, palaces, lakes and mountains. In the Mahābhārata<sup>1</sup> and in subsequent works, we see it divided into seven spheres. The story of Rasātala has a substratum of truth underlying it, around which has grown up a body of fiction in course of time. The real signification of the word has been lost, and the facts and concepts connected with the country and its people have been forgotten. A whole country has been turned into a visionary land peopled with creatures of fantastic shapes, and of uncouth descriptions.

The lexicographical meaning of Rasātala is *adhobhuvana*, that is "below the world".

The place has evidently been divided into seven spheres in imitation of the seven spheres above the earth, peopled with beings of

1 *Mahābhārata*, Udyoga, ch. 101 :—*Idaṃ Rasātalaṃ nāma saptaṃ, pṛthivīṭalaṃ, Yatrāste Surābhir mātā gavāmamṛtasambhavā.*

different shapes and figures, indicating that they did not belong to the Aryan race.

But in order to ascertain which country was meant by Rasātala, we must examine the

word itself. *Rasātala* consists of two words *Rasā* and *Tala*.  
 The country of Rasātala.

*Rasā* is mentioned in the *Rg-veda*<sup>1</sup> as the name of a river. It is the same as the *Raṅghā* of the *Avesta* which has been identified by Profs. Keith and Macdonell with the *Jaxartes*<sup>2</sup>. This identification

word *Tala* is the Sanskritised form of *Tele*, which is another name for the Huns. Dr. J. J. Modi in his *Early History of the Huns* says, "the Huns were called *Te-le* or *Til-le*"<sup>1</sup>. The compound word *Rasātala* therefore means the country on the banks of the Jaxartes where the Huns resided. According to the Hindu works *Rasātala* has both a general and a specific signification. In its general sense it means the whole region called "*Rasātala*" which is below the earth, and in its specific sense it means one of the seven spheres into which it is divided. As *Rasā* means the *world*, *Rasātala* in its general sense means the "world" or the country of the Huns, that is Tartary or Central Asia, including Turkestan; and as the name of a particular "sphere" or province of that country, it is the valley of the

<sup>1</sup> *JBBRAS.*, vol. xxiv (1916-17), p. 565. Instead of *Til-le* Deguignes has *Tie-le* in his *Histoire des Huns*, Tome ii, p. 282. *Til-le* therefore is a typographical mistake for *Tie-le*.

Jaxartes where the Huns resided. There can be no doubt that Rasātala originally meant the country of the Huns.

The identification of Rasātala with Central Asia, including Tartary and Turkestan, is confirmed by the very works which place it below the earth. Confirmatory evidence from the Hindu works, The Rāmāyaṇa says that Rāvaṇa, after conquering the Nāgas and Dānavas of Rasātala, emerged through the very hole through which he had entered it, and passed the night on the Sumeru mountain<sup>1</sup>; in other words, Rasātala was close to the Sumeru mountain. The Mahābhārata<sup>2</sup> and the Matsya Purāṇa<sup>3</sup> distinctly say that Meru or Sumeru mountain is in Śākadvīpa. It is also stated in the Mahābhārata<sup>4</sup> that Garuḍa, who lived in Pātāla, having caught

1 *Rāmāyaṇa*, Uttara, chs. 24, 25.

2 *Mbh.*, Bhīṣma, ch. 11.

3 *Matsya P.*, ch. 121.

4 *Mbh.*, Ādi, ch. 30; Udyoga, ch. 100.

an elephant and a tortoise with his nails, wanted to eat them, and accordingly sat upon the branch of a Vāṭa tree (*Ficus Indica*). The branch broke. Some Bāḷakhilya (pigmy) ṛṣis were performing asceticism on that branch. In order to save the lives of those ṛṣis, Garuḍa took up the branch with his beak and flew to the Gandhamādana mountain where his father Kaśyapa was performing asceticism to ask his advice regarding a suitable place where he could eat the elephant and the tortoise with convenience. At the intercession of Kaśyapa the pigmy ṛṣis left the branch on the Gandhamādana mountain and went to perform asceticism on the Himalaya. Śeṣa, the king of the Nāgas, also started on a pilgrimage from Gandhamādana, and then visited Badarikāśrama in the Himalaya<sup>1</sup>. The Harivaṃśa also places Rasātala near the Gandhamādana and the Mandāra mountains<sup>2</sup>. The western portion

<sup>1</sup> *Mbh.*, Ādi, ch. 36.

<sup>2</sup> *Harivaṃśa*, chs. 218, 219.

of the Himālaya from Garwal was called by the name of Gandhamādana ; hence Gandhamādana and the Himālaya were situated to the east of Sumeru Parvata, and there can be no doubt that Gandhamādana was connected with the Sumeru mountain, which, as stated before, is in Śākadvīpa or Scythia as one of its seven principal mountains. The *Matsya Purāṇa*<sup>1</sup> also says that Sumeru Parvata was bounded on the west by Ketumāla-varṣa, and according to the *Mārkaṇḍeya Purāṇa*, the Śakas or the Scythians resided in Ketumāla-varṣa<sup>2</sup>. Sumeru therefore is the Hindu Kush mountain, the Mount Meros of Arrian<sup>3</sup> situated near Mount Nysa or Nişada Parvata of the *Purāṇas* and Paropanisos of Ptolemy<sup>4</sup>. Rasātala

1 *Matsya P.*, ch. 112, vs. 42, 43.

2 *Mārkaṇḍeya P.*, ch. 59.

3 McCrindle's *Ancient India as described by Megasthenes and Arrian*, pp. 179, 180.

4 Lassen's *History traced from the Bactrian and Indo-Scythian Coins* in *J. A. S. B.* 1843, p. 469 note.

consequently must have been situated on the north and west of the Hindu Kush mountain, that is, it comprised the valleys of of the Oxus and the Jaxartes.

The seven spheres into which Rasātala is divided are : Atala, Bitala, Nitala, Talātala, Mahātala, Sutala, and Sapta Pātāla Rasātala. Rasātala being the country of the Huns, it is natural that its seven 'spheres' or provinces should be named after the names of the Huns or rather of the tribes which dwelt in them. (1) *A-tala* derived its name from the *A-tele* or A-telites where the Asura named Bala (Belus of Babylon) resided<sup>1</sup> ; (2) *Bi-tala* from the *Ab-tele* or *Abi-tele* or Abi-telites, the word *Ab* being a corruption or abbreviation of *Abi-Amu* or the "river Oxus"<sup>2</sup>, and Ab-tele means the Huns who lived on the shores

<sup>1</sup> *Bhāgavata*, V, ch. 24.

<sup>2</sup> *Geography of Strabo*, Vol. I, p. 113, note 4; *JBBRAS*, Vol XXIV, p. 565.



of the Oxus. As the river Hātakī<sup>1</sup> or the Zarafshan, which is said to have its source in the Fan-tau mountain to the east of Samarkand near the Great Pamir, is in *Bi tala*, it must have appertained to Transoxiana (*Mavar-ul-Nahar*) and formed a part of the kingdom of Bokhara. (3) *Ni-tala* from the *Neph-tele* or Neph-telities. In the *Bhāgavata*<sup>2</sup>, the word *Pātāla* (the *Pātāla-tala* of the *Devī-Bhāgavata*) has been used for *Ni-tala*, and therefore the 'sphere' *Pātāla* was the same as *Ni-tala*. *Pātālapura* was originally the name of *Aśma* or *Oxiana*, the capital of *Sogdiana*, as we shall hereafter show. (4) *Talā-tala* is from the *To-charis*. The Asura *Maya* (*Ahura Mazda* of the *Avesta*), the Spiritual Guide of the *Māyāvīs*, dwelt in this sphere<sup>3</sup>. *Maya* and *Māyā-*

1 *Bhāgavata*, V, ch. 24.

2 *Bhāgavata*, V, 24, 7 :—*Atalaṃ Vitalaṃ Sutaṃ Talātalaṃ Mahātalaṃ Rasātalaṃ Pātālamitī*.

3 *Bhāgavata* V, 24 ; VII, 10, 53 :—*Māyīnām Paramācāryaṃ Mayam śaraṇamāyayuh*.

vīs are the same as *Maga*<sup>1</sup> and *Magii* (the followers of the Zoroastrian religion). "Maya" is a corruption of 'Maga' or 'Magus' who represents Ahura Mazda the architect of the universe, and hence Maya was the architect of the Asuras. The Magii were the "Śākadvīpī Brāhmanas" brought to India by Śāmba<sup>2</sup> from Scythia. The Mahābhārata<sup>3</sup> mentions that the Brāhmanas of Śākadvīpa dwelt in Mṛga, which has been identified with Margiana, the country around Merv<sup>4</sup>. This sphere therefore comprised Margiana. (5) *Mahā-tala* from the *Hae-tala* or Hae-talites, who under the name of Great Yuechi (Kushan) lived between

1 *Kūrma P.*, Pūrva kh., ch. 49 :—*Magāśca Magadhāścaiva Mūnasā Mandagāstathā, Brāhmaṇaḥ Kṣatriyā Vaiśyāḥ Śūdrāścātra krameṇa tu.*

2 *Bhaviṣya P.*, Brahma Parva, chs. 73ff.

3 *Mbh.*, Bhīṣma, ch. 11.

4 Rawlinson's *Five Great Monarchies*, vol. IV, pp. 25, 26 note : Bretschneider's *Mediaeval Researches*, vol. II, p. 103.

the Jaxartes and Chu rivers after the conquest of this tract<sup>1</sup>. Bokhara was a Haetalite centre, and in Bokharian language "Haetal" means "a strong man"<sup>2</sup>. (6) *Su-tala* from the *Ki-darities* or Su tribes, who lived on the Upper Jaxartes and the Oxus. King Bali was confined in Su-tala at Balkh which is a corruption of the Turkish word *Balikh* which means "the residence of a king". (7) *Rasātala* is the Sanskritised form of *Rasā-tele*, the valley of the Rasā or the Jaxartes, on the banks of which the Huns resided : this is the *general* name of the entire region called Rasātala, but with regard to the seventh *sphere* called Rasātala the Mahābhārata<sup>3</sup> says that the Surabhis, or Khorasmii of the classical writers, dwelt in this sphere ; it therefore included Kharism or Khiva.

1 *J.B.B.R.A.S.*, vol xxxiv, p. 568 ; Smith's *Early History of India*, pp. 218, 242.

2 *J.B.B.R.A.S.*, vol. xxiv. pp. 565, 567.

3 *Mbh.*, Udyoga, ch. 101.

We have already stated that for the sphere Ni-tala the *Bhāgavata* has got Pātāla, and it should also be stated that for the sphere Talā-tala, the *Viṣṇu Purāṇa* has got Gabhastimat, and Gabhasti appears to be the name of a river in Śākadvīpa<sup>1</sup> or Scythia, which is either the Murgab or the Jaxartes, most probably the former. In the *Sabdaratnāvalī* we have got Tala instead of Talā-tala, and Ta-la represents Tu-ho-lo of Hiuen Tsang, the country of the Tocharis<sup>2</sup>. For the seventh sphere Rasātala, some of the Purāṇas<sup>3</sup> have got Pātāla, but in the *Bhāgavata*<sup>4</sup> Rasātala and Pātāla have both been mentioned as the names of two distinct and separate spheres, and Pātāla, as already stated, has been used for Ni-tala of the other Purāṇas. Pātāla is

1 *Viṣṇu P.*, ii, chs. 4, 5.

2 Beal's *Records of the Western World*, vol. I, p. 37 n.

3 *Agni P.*, ch. 120, vs. 1, 2.

4 *Bhāgavata*, V, ch. 24.

also used as a synonym for Rasātala as a general name of the entire region. Thus we see that Babylon was in Atala. Fantau mountain near the Great Pamir was in Bitala. Asma in Sogdiana was in Nitala, Margiana in Talā-tala. Bokhara in Mahā-tala, Balkh in Su-tala, and Khiva in Rasātala. Hence it appears that the entire region of Rasātala was bounded on the east by the Great Pamir, on the west by the Babylonian empire or Śālmadvīpa, on the north by the northern boundaries of the countries situated on the north of the Caspian Sea and the Jaxartes, and on the south most probably by the Indian Ocean which was the Southern boundary of Śākadvīpa.

It will be remarked that at least two of the spheres of Rasātala, namely Talā-tala and Su-tala, derived their names from the Tocharis and Su tribes who were Scythians and not Huns. But it should be stated that both the Scythians and the

Huns and  
Scythians  
were  
Turani-  
ans.

Huns were Turanians<sup>1</sup>. And most of the Śakas or Scythians were Hunnic tribes<sup>2</sup>. In fact both Herodotus and Strabo include all the Hunnic tribes under the general name of Scythians. The Tocharis, the Takṣaka Nāga tribe of the *Mahābhārata* and the Takiuks of Scythia, are however stated to be Tak-i-uk Moguls by M. Deguignes<sup>3</sup>. Some of the tribes as the Messagetæ were Huns<sup>4</sup>, though according to Herodotus they were regarded as a "Scythian race"<sup>5</sup>. It should be here stated that in the 5th century A. D., the Huns lost the original name of Huns and began to be known as Turks, as one of their tribes of that name became very powerful. Later on the Mogul tribe of Huns under

1 *JBBRAS.*, vol. IV, pp. 548, 564.

2 *JBBRAS.*, vol. IV, p. 563.

3 Tod's *Rājasthān*, vol. I, ch. 6, p. 60.

4 *JBBRAS.*, vol. XXIV, p. 562.

5 Rawlinson's *History of Herodotus*, vol. I, p. 103 ; see also M. Huc's *Travels in Tartary, Tibet and China*, vol. I, p. 237.

Jengiz Khan became very powerful, and this tribe gave its name to the whole nation<sup>1</sup>.

Rasātala has been principally described as the abode of the Nāgas, and the *Mahābhārata*<sup>2</sup> gives two lists of names of the

Identification of the names of nāgas with those of Hunnic tribes Śeṣa and others.

principal Nāgas who lived there, and the *Padma Purāṇa*<sup>3</sup> also gives a list of their names. Though these names are stated to be names of individual Nāgas, yet it appears that each name represents a tribe of Huns.

Śeṣa represents the "Sses" of Sogdiana<sup>4</sup> the capital of which was Marakanda or Samarkand<sup>5</sup> Vāsuki the Usuivis; Karko-

1 *JBBRAS.*, vol. XXIV, p. 558.

2 *Mbh.*, Ādi, ch. 35 ; Udyoga, ch. 102.

3 *Padma P.*, Sṛṣṭi, ch. 6.

4 *Geography of Strabo*, vol. II, pp. 240 note, 245.

5 McCrindle's *Invasion of India by Alexander the Great*, p. 40.

ṭaka the Kara-Kasak, the Kasaks were also called Kirghiz. They lived all over Central Asia; a dynasty of the tribe of Huns reigned in Kasmir after the Gonanda dynasty.<sup>1</sup>

Takṣaka, as stated before, represents the Tocharis, the Tak-i-uk Moguls who lived in Tocharistan or Bactria, after whom the whole country was called Takṣaka.

Turkestan. They are the Tuṣā-ras of the *Matsya Purāṇa*<sup>2</sup> and Tukhāras of the *Bṛhat-saṃhitā*<sup>3</sup> by Varāha-mihira. They were the inhabitants of the country Tu-ho-lo of Hiuen Tsang, which may phonetically represent Tur, and so indicate the origin of Turan, the region to which Wilford assigned the Tukharas<sup>4</sup>. Parīkṣit of

1 Vambery's *History of Bokhara*, p. 103; Dr. Stein's *Rājatarāṅgiṇī*, vol. I, bk. iv.; Vambery's *Travels in Central Asia*, pp. 345, 368.

2 *Matsya P.*, ch. 121.

3 *Bṛhat-saṃhitā*, ch. 16.

4 Beal's *RWC.*, vol. I, p. 37 note.



the *Mahābhārata* was treacherously assassinated by a Takṣaka.

Elāpatra represents the Ephthalites or the white Huns, from whom the word Pātāla, as the name of the seven spheres, has been derived and subsequently applied to the whole country of Rasātala. The Ephthalites were a most powerful tribe of Huns who lived in Rasātala or the valley of the Jaxartes, and who invaded India long before the time of Alexander the Great, and made settlements in the Punjab and in Sindh. They overran Persia and killed its king Firoz in a battle in 484 A.D. Their descendants also invaded India at the time of Skandagupta. The corruption of the two words *Elā* and *Patra* is *Alā* and *Pātā* respectively, and it is possible to conceive that the transposition of these two words might have led to the formation of the word *Pātāla*. There can be no doubt, however, that the word Pātāla has been derived from the Ephthalites, and it is confirmed by the fact that

from the settlement of the Ephthalites in Sindh, who have been called Sogdoi<sup>1</sup> by Alexander's historians, the delta of the Indus was called Pātalene and its capital was called Pātāla<sup>2</sup>. The *Mahābhārata*<sup>3</sup>, however, says that the word Pātāla means a "great fall" of water from the moon and other "watery heavenly bodies". This is of course a mythical interpretation. In the seventh century Hiuen Tsang mentions that the serpent Elāpatra lived in a tank on the north-west of Takṣaṣilā at Hassan Abdul in the Punjab and obtained a share of the relic after Buddha's death<sup>4</sup>. The Ephthalites were also called Haetalites, and another of the seven spheres, Mahātala, has derived its name from them. In the Bokharian

1 McCrindle's *Invasion of India by Alexander the Great*, p. 354.

2 McCrindle's *Ancient India as described by Megasthenes and Arrian*, p. 183 note.

3 *Mbh.*, Udyoga, ch. 98.

4 Beal's *RWC.*, vol. I, p. 137 ; vol. II, p. 41.

language "Haital" means a "strong man",<sup>1</sup> as stated before.

Ugraka represents the Uigurs<sup>2</sup>, Āryaka the Ariacæ<sup>3</sup>, Sumukha the Kumüks<sup>4</sup>, Tittari the Tatars, afterwards called Tartars<sup>5</sup>, Aśvatara the Aspasians or Asis<sup>6</sup>, and perhaps the Assakenoi of Ugraka and Arrian<sup>7</sup>, Śālipiṇḍa the Salor, other Nāgas. the oldest Turkoman tribe recorded in history<sup>8</sup>; Dadhimukha the Dahæ, a celebrated Scythic tribe who lived

1 *JBBRAS.*, vol. XXIV, p. 565.

2 For the name see Prof. Max Müller's *Science of Language*, vol. I, p. 348.

3 *Ibid.*, I, p. 242.

4 *Ibid.*, I, p. 349. For *Sumukha* the *Padma P.* (Sṛṣṭi, ch. 6) has *Durmukha*.

5 *Ibid.*, I, pp. 349, 342; Sir Henry Yule's *Marco Polo*, vol. I, p. 12 note.

6 Tod's *Rājasthān*, vol. I, p. 61; McCrindle's *Invasion of India by Alexander the Great*, p. 60.

7 McCrindle's *Ancient India as described by Megasthenes and Arrian*, p. 180.

8 Vambery's *Travels in Central Asia*, p. 304.

on the shores of the upper Jaxartes, after whom the whole of Central Asia was called the "country of the Dahis"<sup>1</sup>; Āpūraṇa, the Aparnis of Strabo<sup>2</sup>, who lived in the 1st century B. C.; Kāliyas and Kālakeyas the Karas described as pitiless robbers and an exceedingly savage tribe of Turkomans<sup>3</sup>.

Muṣakāda represents the Massagatæ, who, according to Herodotus, lived on the east of the Caspian Sea<sup>4</sup> beyond the Araxes<sup>5</sup> which is evidently the river

1 *Farvardin Yast* (XIII), 144 in the *SBE.*, vol. XXIII; *JBBRAS.*, vol. XXIV, p. 548.

2 *Strabo*, bk. XI, ch. viii, 2, trans. by Hamilton and Falconer, vol. II, p. 243.

3 Vambery's *Travels in Central Asia*, p. 304; *Mbh.*, Vana, ch. 100.

4 Rawlinson's *Herodotus*, bk. I, ch. 204 (vol. I, p. 104).

5 *Ibid.*, bk. I, ch. 20; vol. I, p. 103. Tod also says "We will merely add that the kingdom of the Great Gete whose capital was on the Jaxartes preserved its integrity and name from the period of Cyrus to the fourteenth century, when

Jaxartes, as it is said that Asia is bounded "on the north by the Caspian and the river Araxes which flows towards the rising sun<sup>1</sup>". They were the Maśaka (Kṣatriya) of Śākadvīpa<sup>2</sup>. They have been included among the Su tribes of Scythians along with the Tocharis and the Dahæ, but they were actually Hunnic tribes<sup>3</sup>. It is evident that after their name the province of Śākadvīpa, in which they lived, was called Maśaka, the Massagetæ of Ptolemy<sup>4</sup>. The Massagetæ, which means the "Great Gete", were a very powerful race, and Cyrus king of Persia lost his life in a battle with the queen Tomyris and the greater part of the Persian army was destroyed. They

it was converted from idolatry to the faith of Islam" (*Rājasthān*, vol. I, p. 97).

1 Rawlinson's *Herodotus*, bk. IV, ch. 40 (vol. I, p. 302).

2 *Mbh.*, Bhīṣma, ch. 11.

3 *JBBRAS.*, vol. XXIV, pp. 548, 562.

4 *Mbh.*, Bhīṣma, ch. 11.

were known by the name of Getes,—“Djetes,” that is Jetes of Transoxania,—and also by the name of Jits or Jāts in India, and some of the Rajput clans claim descent from the latter<sup>1</sup>. At the time of the *Rāmāyaṇa*, many communities of Massagetæ had settled in the Deccan as has been allegorically described in the story of Jatāyu and his brother Sampāti. In fact Jatāyu is a contraction of Massagetæ or a variant of Gete. Jatāyu lived in Janasthāna and Sampāti dwelt in a cave in the Vindhya mountain in Mysore, which should not be confounded with its namesake in upper India<sup>2</sup>, while the rest of the Deccan was interspersed with the settlements of Rākṣasas who were also Turanians and belonged to the Hunnic tribe. According to Herodotus, who flourished in the 5th

1 Tod's *Rājasthān*, vol. I, p. 97; Vambery's *History of Bokhara*, p. 174.

2 *Rāmāyaṇa*, Aranya, ch. 49; Kiṣkindhyā, ch. 56.

century B.C., the Massagetæ were cannibals, as he mentions it among their customs : 'Human life does not come to its natural close with this people ; but when a man grows very old, all his kinsfolk collect together and offer him up in sacrifice ; offering at the same time some cattle also. After the sacrifice they boil the flesh and feast on it ; and those who thus end their days are reckoned the happiest. If a man dies of disease they do not eat him, but bury him on the ground, bewailing his ill-fortune that he did not come to be sacrificed. They sow no grain, but live on their herds, and on fish, of which there is great plenty in the Araxes. Elsewhere Herodotus says, "The Scythian soldier drinks the blood of the first man he overthrows in battle"<sup>1</sup>. These were the customs of almost all the Scythic tribes though Herodotus speaks of cannibalism with

1 Rawlinson's *Herodotus*, vol. I, pp. 109, 312.

special reference to the Massagetes only. Strabo also says that some of the Scythians were ferocious and were cannibals<sup>1</sup>. Herodotus himself, it appears, did not believe that the Massagetæ were a Scythian race; he, however, says that by many they were regarded as such, and in their dress and mode of living they resembled the Scythians<sup>2</sup>. It seems that like the Suparnas and Surabhis of the Su tribe, some of the Massagetæ to which Jaṭāyu belonged, became early converts to the Aryan religion and subsequently became followers of Viṣṇu, as it appears from the fact that though Massagetæ, Jaṭāyu and his brother Sampāti have been stated as the nephews of Garuḍa being the sons of his brother Aruṇa<sup>3</sup> who belonged to the Su-tribe. As a Vaiṣṇava, Jaṭāyu gave up eating flesh, while

1 Hamilton and Falconer' *Strabo*, bk. VII, ch. III, 9 in Vol. I, p. 464.

2 Rawlinson's *Herodotus*, vol. I, p. 103, 108.

3 *Padma P.*, Srṣṭi, ch. 6.



his brother Sampāti manifested some hankering after the flesh of the monkeys whom he saw from his cave at Vindhyaśāla where he resided, and perhaps for this proclivity his wings were said to have been scorched by Sūrya, the Sun-god, who is identical with Viṣṇu. As Garuḍa was the vehicle or charioteer of Viṣṇu, and Aruṇa of Sūrya, so Jaṭāyu, on account of his conversion to Vaiṣṇavism, is said to have been an ally of Daśaratha ; he fought hard with Rāvaṇa and was killed by him, while Sītā was being abducted by him in the wilds of Daṇḍakāranya ; and it was Sampāti who gave a clue to the monkeys as to the whereabouts of Sītā<sup>1</sup>.

Subāhu, Śrīvaha, Surasa and Śavala<sup>2</sup> represent the Su tribe of Scythians. It is mentioned in the Mahābhārata that while

<sup>1</sup> *Rāmāyaṇa*, Aranya, ch. 15 ; Kiṣkindhyā, chs., 56, 58.

<sup>2</sup> *Mbh.*, Ādi, ch. 35 ; Udyoga, ch. 102.

Nārada and Mātali went to Pātāla to seek  
 a suitable bridegroom for the  
 Subāhu and latter's daughter, they after  
 other Su visiting Hiranyapura went to  
 tribes. the country of the Suparnas,

and then visited the country of the Surabhis<sup>1</sup>. The mention of Hiranyapura in Pātāla gives us some indication there to seek for it. Kaśyapa had thirteen wives ; by his wife Diti he had two sons Hiranyākṣa and Hiranya-kaśipu, who were the ancestors of the Daityas ; and the sons by his wife Danu were called Dānavas. Hiranyapura was the capital of the Daityas and Dānavas. It will be observed that just on the south-eastern side of the Caspian Sea, there was an ancient town called Hyrcania which was the capital of the country of the same name ; it was situated near the modern town of Astrabad. On the southern and western sides of the Caspian Sea and imme-

1 *Ibid.*, Udyoga, chs. 99, 100, 101.

diately to the east, according to some authority, to the north of Media was the country of the Kaspī or Kaspīos. The Caspian Sea was called by the name of "Mare Caspium or Hyrcania" by the classical writers. The name of Hyrcania appears to be connected with those of the two brothers Hiranyākṣa and Hiranya-kaśipu, the "Ādi" or primitive Daityas who founded a royal dynasty<sup>1</sup>, and the name of the Kaspī also appears to be connected with that of their father Kaśyapa. It is curious that the royal Scythians claim their descent from Colaxais<sup>2</sup>, who is perhaps identical with Kaśyapa, the progenitor of the Daityas, Dānavas, Asuras, Nāgas and other Turanian nations, who were of course non-Aryans. There can be no doubt therefore that the Daityas and Dānavas lived on the southern and western sides of the Caspian

1 *Bhāgavata*, iii, ch. 17 ; *Mbh.*, Vana, ch. 101.

2 Rawlinson's *Herodotus*, bk. iv, ch. 6, (vol. I, p. 289).

Sea and on the north and the east of the ancient country of Ariana. Hyrcania therefore was the Hiranyapura of the Mahābhārata. From Hiranyapura, Nārada and Mātali went to the country of the Suparṇas<sup>1</sup> or Garuḍa birds. The names of all the clans which belonged to this tribe commenced with Su<sup>2</sup>, and therefore they must have belonged to the Su tribe of Scythians. They evidently lived on the north of Hyrcania, and their country was separated from the latter by the river Atrek, the ancient name of which was Sarnius which is apparently a corruption of Suparṇa. Sarnius therefore separated the kingdom of Hiranyapura from the country of the

1 *Mbh.*, Udyoga, ch. 100, v. 1 :—*Ayaṃ lokāḥ suparṇānāṃ pakṣiṇāṃ pannagāśinām.*

2 *Ibid.*, Udyoga, ch. 101, vs. 2, 3 : *Vainateya sūta śhaḍbhistatamidam kulam, sunukhena sunāmnā ca sunetreṇa suvarcasā. Surucā pakṣirājena subalena ca mātale, vardhitāni prasṛtyā vai vinatākula kartṛbhīḥ.*

Suparnas. Hence the Suparnas lived in Turkistan, including the Trans-Caspian district, bounded on the west by the Caspian Sea, on the south by the river Sarnius, and on the north by the river Jaxartes. Strabo also mentions that on advancing from the south-east of the Caspian Sea towards the east, the nations to be met with were the Dahæ, Massagetæ, etc., who belonged to the Su tribe<sup>1</sup>. From the country of the Suparnas, Nārada and Mātali went to the country of the Surabhis or the cow-tribe<sup>2</sup>. Surabhi is apparently the Sanskritised form of Khorasmii of the Greek writers. The country of the Surabhis therefore was situated on the north of the Oxus; it is now called Kharism or the Khanat of Khiva; it is also called Urgendj<sup>3</sup> or Or-

1 *Geography of Strabo*, vol. ii, p. 245, sec. 2, and note 2; *JBBRAS.*, vol. xxiv, p. 548.

2 *Mbh.*, Udyoga, ch. 101.

3 Vambery's *Travels in Central Asia*, p. 339; Burnes' *Travels in Bokhara*, vol. iii, p. 162.

gunje, which is the Urjagunḍa of the Matsya Purāṇa<sup>1</sup>. Strabo distinctly says that "the Khorasmii belong to the Massagetæ"<sup>2</sup>, and therefore there can be no doubt that the Khorasmii or the Surabhis belonged to the Su tribe. It appears that Saramā, who was sent by Indra to ascertain the place where the cows robbed by the Panis, the Parnis of Strabo, as the Dahæ were called, who lived on the eastern side of the Caspian Sea<sup>3</sup>,—had been kept concealed, was also a Scythian. Saramā apparently represents the tribe of "Sarmatians, who are Scythians" and who lived on the north of the Caspian Sea<sup>4</sup>. Su-parṇas and Surabhis, and Sa-ramā, who is described as a 'fair' woman, belonged to the Su tribe of the Scythians, and it appears that they were the early converts to the Aryan reli-

1 *Matsya P.*, ch. 120, v. 46.

2 *Strabo*, bk. xi, ch. viii, 8.

3 *Ibid.*, bk. xi, ch. vii, 1.

4 *Ibid.*, bk. xi, ch. ii, 1.

gion. They were taken into the communities of Aryans, and to each converted tribe was assigned some particular duty. Thus the Suparṇa tribe became their charioteers, as Garuḍa, called also Suparṇa, was the charioteer of Viṣṇu, and his brother Aruṇa was the charioteer of Sūrya. Su-bāhu, which means 'one with beautiful arms' is the same as Su-parṇa, which means 'one with beautiful plumage or wings'<sup>1</sup>. It appears that the Suparṇas were also called Śrīvaha<sup>2</sup> which means "beautiful". It has already been stated that Su-tala received its name from the Ki-darites. It cannot be ascertained whether the word Śrī is a corruption of *Ki-darites* or not, but there can be no doubt that *Su* stands for *Ki* of *Ki-darites*, as the Turanian *k*, or rather the non-Aryan *k* is equivalent to Sanskrit *s*, as *Sumukha* for *Kumūc*, *Surabhi* for *Khorasmii*, *Sālmala-dvīpa* for *Chal-dia*. It should be stated

1 *Mbh.*, Ādi, ch. 33.

2 *Ibid.*, Udyoga, ch. 101, v. 5.

here that according to M. Drouin, the Kidarites were a Hunnic tribe different from the Ephthalites<sup>1</sup>. The Surabhi converts became the milkmen and soothsayers of the Aryans. According to Herodotus there were many people in Scythia who could foretell the future by means of willow wands, and it appears that the Surabhis were especially endowed with power of prophecy<sup>2</sup>. It was purely a Magian practice<sup>3</sup>. Surabhis were also called Surasa and Subala for supplying milk, and Vasiṣṭha's 'cow', which evidently belonged to the Surabhi tribe, was called Subalā<sup>4</sup>. The Saramā converts became door-keepers and watch-men<sup>5</sup> of the ancient Aryans. Saramā,

1 *JBBRAS.*, vol. xxiv, p. 571 note.

2 Rawlinson's *Herodotus*, vol. I, p. 313 (Bk. iv, ch. 67); *Mārkaṇḍeya P.*, ch. 21.

3 Rawlinson's *Five Great Monarchies of the Ancient Eastern World*, vol. iii, p. 130.

4 *Rāmāyaṇa*, Ādi, ch. 52.

5 *Rg-veda*, x, 14, 7-11; see Monier Williams' *Indian Wisdom*, p. 208.



according to the Bhāgavata, was one of the wives of Kaśyapa<sup>1</sup>.

That the Suparṇas were early converts to the Aryan religion is confirmed by the fact that Dr. Spooner, was very much impressed "with the striking iconographical resemblance between the sculptured images of Garuḍa in India and the customary figure of Ahura Mazda in ancient Persian Art", and he says that he found some relation between Garuḍa, the vehicle of Viṣṇu, and Garō-nmānem, the abode of Ahura Mazda in the Avesta<sup>2</sup>. Dr. Modi objects to this identification on the ground that one has to take the Avesta *n* for the

1 *Śabdakalpādruma*, sv. *Kaśyapa*.

2 Dr. Spooner's *Zoroastrian Period of Indian History* in the *Journal of the Royal Asiatic Society*, 1915, p. 427, where he quotes the following passage from the *Vendidad*:—"I invoke Garō-nmānem, the abode of Ahura Mazda." See also Fergusson's *Nineveh and Persepolis*, p. 295 note.

Indian *d*<sup>1</sup>. But Dr. Spooner was correct in his identification, as his statement is confirmed by the Mahābhārata. Garuḍa, while carrying the elephant and the tortoise with his nails, was invited by a Banyan tree (*Ficus Indica*) to sit upon its branch and eat them, and he was addressed "Oh Garut-man ! you sit upon my extensive branch one hundred yojanas wide and eat the elephant and the tortoise"<sup>2</sup>. The Amara-koṣa and other lexicographies and the Padma Purāṇa<sup>3</sup> have got Garutmān as one of the names of Garuḍa<sup>4</sup>. The abode or paradise of Ahura Mazda named Garōnmānem<sup>5</sup> is also called by the names of Garōtmān in the Pahlavi com-

1 Dr. J. J. Modi's *Ancient Pātāliputra* in *JBRAS.*, xxiv, p. 530.

2 *Mbh.*, Ādi, ch. 29.

3 *Padma P.*, Sṛṣṭi, ch. 44 :- *Taṅ ca dr̥ṣṭvā Garutmāṃśca praṇamya śirasā Harim.*

4 *Śabdakalpadruma*, sv. Garuḍa.

5 *Vendidad*, ch. xix, 32 (105) ; *Yast*, iii, 1, 4 :

mentary of the Avesta<sup>1</sup>, Garothmān by the Parsis<sup>2</sup>, Garōdman<sup>3</sup> and Garō-demāna<sup>4</sup> in the Avesta. Garut-mana of the Mahābhārata and Garut-māna of the Padma Purāṇa therefore appear to be identical with Garotman, Garothmān and Garōdman. But as the bird saved the lives of the Bālakhilya ṛṣis by holding up the broken branch with his beak, the ṛṣis bestowed upon him the name of Garuḍa for his power of bearing such an immense burden, and since that day he has been called Garuḍa<sup>5</sup>. It is therefore clear that his former name was Garutman and not Garuḍa. It is also related that while Garuḍa was carrying away *amṛta* or nectar

*S. B. E.*, iv, pp. 214, 215 ; xxiii, p. 43 ; *Visparad*, vii : *S. B. E.*, xxxi, p. 345.

1 *S. B. E.*, iv, p. 230 note.

2 *Ibid.*, vol. iv, p. 214 note ; xxiii, pp. 317 n., 337 n.

3 *Gāthās*, Yasna, li, 15. Garōdman means Home of Song : *S. B. E.*, vol. xxxi, p. 184.

4 *Rashn Yast* (xii), 37 ; *S. B. E.*, xxiii, p. 177.

5 *Mbh.*, Ādi, ch. 30.

in order to release his mother Vinatā from her thralldom, Indra hurled at him his thunderbolt. It did him no injury whatever, yet in deference to the ṛṣi with whose bone the thunderbolt was manufactured, he gave up a feather which was so beautiful that the gods conferred upon him the title Suparṇa, and since that day he has been called Suparṇa, and he became a friend of Indra<sup>1</sup>, which perhaps indicates that in the religious schism he sided with the party of Indra. Garuḍa's name is mentioned in the Taittirīya Āraṇyaka<sup>2</sup>. This clearly proves that the Su tribes of the Scythians had become converts to the Aryan religion at a remote period, long before the Indo-Aryans migrated to the Punjab. Dr. Modi says, "The Su tribe, which was attacked (by the Huns), consisted of the different Turanian tribes, such as the

1 *Ibid.*, Ādi, ch. 33.

2 *Tait. Ār.* X, 1, 6.

Messagatæ, Tochari, and Dahæ, who lived on the frontiers of Persia on the shores of the Upper Jaxartes"<sup>1</sup>.

It will be remarked that notwithstanding the inclusion of the Scythian converts into the Aryan communities, some distinction appears to have been made between them and the true Aryans by ascribing to them some animal forms with a view to denote their Turanian origin. Thus the Suparṇas were considered as birds, the Surabhis as cows, the Saramās as dogs. To other Hunnic converts was given the shape of snakes.

The episode of the fight between the *Gaja* and the *Kacchapa*<sup>2</sup>, that is the Ele-

<sup>1</sup> *JBBRAS.* xxiv, p. 548.

<sup>2</sup> *Mbh.*, Ādi, ch. 29; *Padma P.*, Sṛṣṭi, ch. 44:—*Tiṣṭhantau vipulau tatra jighāṃsū Gaja Kacchapau, aprameyau mahāsatvau sāgarasthah-kadēsatah.*

phant and the Tortoise, as related in the Mahābhārata and the Purāṇas, is an allegorical description of a protracted war between the people of Gazaka or Gaza, representing the Aryans, and the now extinct tribe called Kaspīi ( the Turanian Dānavas ), till they were both exterminated by Garuḍa, ( the Turnanian Huns ). This is a traditional account of a war between the two races at a remote period before the Aryan migration to India. Gazaka or Gaza, as it was called, was the summer capital of Atropatene<sup>1</sup>, modern Azerbaijan, one of the two divisions into which ancient Media was divided, Atropatene being the eastern division. According to Pliny<sup>2</sup>, the Kaspīi lived on the north of Media along the Caspian Sea near the river Cyrus or the modern Kuru, on the southern side of

1 *Geography of Strabo*, vol. ii, p. 263.

2 *Ibid.*, vol. ii, p. 218, note 2

Armenia and Albania. According to Strabo their country called Caspiana appertained to Albania<sup>1</sup>, but elsewhere he designates them by the name of Cossæi and says that they lived to the east of Media<sup>2</sup>. There can be no doubt therefore that they lived on the eastern side of Media but towards the north. The Kaspîi were a famous tribe, as after their name the Caucasus mountain is called Mount Kaspius and the Hyrcanian Sea the Caspian Sea<sup>3</sup>. There can be no doubt that the country of the Kaspîi adjoined Atropatian Media or Azerbijan. The Kaspîi have been described by Strabo<sup>4</sup> as a barbarous people who starved to death those among them who were above seventy years of age by exposing them in a desert place. They were a tribe of marauding [bandits who never lost an

1 *Geography of Strabo*, vol. ii, p. 234.

2 *Ibid.*, vol. ii, p. 264.

3 *Ibid.*, vol. ii, pp. 226, 234.

4 *Ibid.*, vol. ii, p. 258.

opportunity to exact tribute from the Median kings<sup>1</sup>. It is very probable that the name of the Kaspīi suggested the name of Kaśyapa as the progenitor of the Turanian race. In the Atharva-Veda *Kaśyapa* denoted a *tortoise*<sup>2</sup>. Gazaka was situated on the south-western side of the Caspian Sea and on the south-eastern side of lake Urumiya, and the fight between the *Gaja* and the *Kacchapa* is said to have taken place near the sea-shore, evidently the shore of the Caspian Sea. Garuḍa, after he had carried the Nāgas (serpents) on his back at the command of the latter's mother Kadru and at the request of his own mother Vinatā to Rāmaṇīyaka-dvīpa<sup>3</sup> learnt at that place about his mother's thralldom to Kadru and also the means of her emancipation from her ser-

1 *Ibid.*, vol. ii, p. 264.

2 *Vedic Index*, vol. I, p. 144; *Atharva-veda*, iv, 207; *Śatapatha Brāhmaṇa*, vii, 5, 1, 5.

3 *Mbh.*, Ādi, ch. 26.



vitute. Garuḍa felt very hungry, and by the direction of his mother he devoured myriads of Niṣādas or fishermen on the sea-shore, but his hunger was not satisfied. He therefore went to his father who was performing asceticism on the north of the *Lauhitya Sāgara*<sup>1</sup> or the Erythræan Sea, and by his instruction he took up the elephant and the tortoise, which were of enormous size, with one of his claws, and flew to a Baṭa tree (*Ficus Indica*) situated at *Alamba tīrtha*, to eat them. The branch broke, and he flew away to a mountain elsewhere and there devoured the elephant and the tortoise<sup>2</sup>. But the Purāṇas go still further. They state that the elephant was very much pressed in the fight, and in his despair he prayed to Viṣṇu to deliver him from his difficult position, and Viṣṇu went to the spot on

<sup>1</sup> *Padma P.*, Sṛṣṭi, ch. 44 :—*Tava tātastapas-tepe Lauhityasyōttare tate.*

<sup>2</sup> *Mbh.*, Ādi, ch. 30.

his vehicle Garuḍa, killed his enemy and saved him<sup>1</sup>. The Purāṇas, it will be remarked, thus preserve the Aryan origin of Gaja or the Elephant. It will be observed that the entire scene of the story is placed on the western side of the Caspian Sea, which is the Kṣīra sāgara of the Purāṇas, and the *Rāmaṇīyakadvīpa* may be easily identified with the country of *Armenia*, *Rāmaṇīyaka* being a pleonastic form of *Rāmaṇīya* or *Armenia*, and *Alamba* with *Albania*, the capital of the ancient province of the same name now called Shirwan, situated on the shore of the Caspian Sea, as is indicated by the word *tīrtha* attached to the name and by the distinct mention that the foot of the Baṭa tree situated in Alamba was laved by the waves of the 'sea'<sup>2</sup> which was evidently the Caspian Sea. The scene of the whole story therefore comprised Atropatian

1 *Vāmana P.*, ch. 85.

2 *Mbh.*, Ādi, ch. 29.

Media, Caspiana, Armenia and Albania, that is, most of the Trans-Caucasian States. Two facts may be deduced from the allegorical description of the fight. One is that the people of Azerbaijan, the capital of which was Gazaka, and which in the language of the Avesta was called Āryavaijam, the supposed original home of the Aryans, were frequently subjected to the invasions and depredations of the barbarous nomad tribes by whom they were surrounded, and were in a constant state of insecurity. Hence it should be inferred that the principal cause of Aryan migration from Iran to India and the countries to the west, was not so much for religious schism, as it has been generally supposed, though it may have been one of the causes; but was due to a feeling to escape from the oppression, cruelties and devastations of the barbarous tribes to a place of security where they could enjoy peace and the fruits of their labour in the fields. The other fact that may be deduced from the story

is that Garuḍa, one of whose names was Śālmālī<sup>1</sup> or Chaldea, was originally an inhabitant of Chaldea<sup>2</sup> or Mesopotamia, and this is corroborated by the fact that his father Kaśyapa practised asceticism on the north of the Lauhitya (Red) or Erythræan Sea, which in the Pauranic language was called Ghr̥ta Samudra and which surrounded Śālmāladvīpa<sup>3</sup> or Chaldea. It is also very probable that Kadru, the mother of the Nāgas, was a Kurd, Carduchi of the ancients<sup>4</sup> as her name indicates, that is a woman of Kurdistan, and that she was married to Kaśyapa who was perhaps the same as Colaxais<sup>5</sup> mentioned by Herodotus as the progenitor of the royal Scythians. Hence it should be inferred that Chaldea was the original abode

1 *Amara-koṣa*. 2 *Bhūgavata*, v, 20, where it is said that Garuḍa lived upon the Śālmālī tree (*Bombax Malabaricum*) which gave its name to the division called Śālmāla-dvīpa.

3 *Varāha P.*, ch. 89. 4 *Strabo*, bk. xiv, ch. I, 24. 5 Rawlinson's *Herodotus*, Bk. iv, ch. 6.

at least of the Su and other kindred tribes of Scythians, and that they were obliged to emigrate to the east of the Caspian Sea, most probably on account of the growing powers of the Semitic race, as is represented by the story of Garuḍa having carried his deformed brother Aruṇa on his back to the east across the Sea<sup>1</sup>. Garuḍa was a Chaldean or a Mesopotamian from his mother's side; this accounts for his and his brother Aruṇa's early conversion to the Aryan or Mithraic religion. From the cunneiform inscriptions of Boghaz-Keui and Tel-el-Amarna it appears that the Mitannians or Hittites of Northern Mesopotamia worshipped Mithra and Varuṇa so far back as 1500 B.C.<sup>2</sup> The Iranian Mithra and the Vedic Mitra being the Sun-god, it is very probable that Mitanni

1 *Mbh.*, Ādi, ch. 24, vs. 3, 4.

2 *Contemporary Review*, December, 1921, p. 767; Havell's *History of the Aryan Rule in India*, p. 41.

was the "Mitravana" of the Bhaviṣya Purāṇa<sup>1</sup>.

It is remarkable that almost all the generic names of the serpents in Sanskrit have been derived from the general and tribal names of the Huns and other Turanian races, as *Nāga* is a corruption of *Hiung-nu*<sup>2</sup> the original name of the Huns;

Sanskrit names of serpents are almost all Hunnic names : <i>Nāgas</i> and other names.	<i>sarpa</i> corresponds to the tribal name of <i>Sartaspa</i> or <i>Sarwya</i> <sup>3</sup> ; <i>Uraga</i> to the <i>Uigurs</i> <sup>4</sup> , who were the ancestors of the <i>Us-</i> <i>begs</i> . The word <i>Uraga</i> could not have been possibly derived from the <i>Urogs</i> , as
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the Ugric tribes were called after the dismemberment of Attila's Hunnic empire in 462 A.D., because the word existed before

1 *Bhaviṣya P.*, I, 72, 4.

2 *JBBRAS.*, vol. xxiv, p. 544.

3 *Tod's Rājasthān*, vol. I, ch. 7, p. 104.

4 *Max Müller's Science of Language*, vol. I, p. 348.

or Dāsa corresponds with the Iranian Daṇhu.

*Phaṇi* is derived from the word *Paṇi*, the name of a tribe mentioned in the R̥g-veda,<sup>1</sup> which lived in Vala on the bank of the river Vasā. It should, however, be men-

tioned that Mr. Nagendra Nath Vasu in his *Vaiśya-kāṇḍa* states from *Paṇi* in one place that the *Paṇis* were a branch of the Aryan race,<sup>2</sup> and in another place that "the *Paṇis* could not have been non-Aryans, but they were *Āryas* or *Āryabhāvāpanna*" (endowed with the characteristics of *Āryas*).<sup>3</sup> He further says that they were traders, and lived in India; from India they went and founded the country known by the name of Phoenicia. Following Yāska,

1 *R̥gveda*, x, 108, 1; Max Müller's *Science of Language*, vol. I, p. 510.

2 *Vaiśya-kāṇḍa*, p. 8.

3 *Ibid.*, p. 13.

he derives from Paṇi the word "Fonik" (Phœnik), by which term the Phœnicians were known to the Greeks and Germans, and he further developed it into 'Vanik' i.e. the Vaiśya class of India.<sup>1</sup>

Mr. Vasu has made many assumptions and his conclusions are not warranted by facts. He says that the Paṇis were Aryans, though in the R̥gveda they are called Dāsas or Dasyus.<sup>2</sup> Sāya-  
 Paṇis were a non-Aryan tribe. nācārya and Mahīdhara, whom he has himself quoted, describe them as robbers and Asuras, that is as a non-Aryan race.<sup>3</sup> According to Mr. Vasu's own statement the Bhāgavata has mentioned them along with the Daityas, Dānavas,

<sup>1</sup> *Vaiśya-Kaṇḍa*, pp. 12, 13. <sup>2</sup> *R̥gveda*, vii, 6, 3.

<sup>3</sup> "Paṇanti paradraavyair vyavaharanti ti Paṇayo'surāḥ"—Mahīdhara's commentary on the *Vājasaneyī-saṃhitā* (35, 1) : see *Vaiśya-kāṇḍa*, p. 7 ; Sāyaṇa's commentary on the *R̥gveda*, iii, 31, 5 ; x, 108.



and other inhabitants of Rasātala.<sup>1</sup> It will be observed also that in the same Purāṇa the word Paṇi "has been used as a synonym for a thief, and Śrīdhara, the commentator of the Bhāgavata, refers to the Paṇis as "Vṛṣalas" or Śūdras, and not as Vaniks or Vaiśyas.<sup>2</sup> Professor Max Müller and Dr. Macdonell, whom Mr. Vasu has cited as his authorities in connection with other matters on this subject, call them demons,<sup>3</sup> and Dr. Macdonell even goes so far as to say that the place called Vala on the Rasā, where the Paṇis kept the cows concealed, has been personified into a demon (Asura).<sup>4</sup> Mr. Vasu admits that the Paṇis lived on the

1 *Vaiśya-kāṇḍa*, p. 7, citing *Bhāgavata*, iv, 24, 3 incorrectly ; see *Bhāgavata*, v, ch. 24.

2 *Bhāgavata*, v, ch. 9 ; see Śrīdhara's commentaries on verses 11 and 15 of the aforesaid chapter.

3 Max Müller's *Science of Language*, vol. II, p. 510.

4 Macdonell's *History of Sanskrit Literature*, p. 114 ; see also *Bhāgavata*, v, ch. 24.

bank of the river Rasā, which has been identified by Dr. Geiger with Raṅgha of the Vendidad. Drs. Keith and Macdonell have identified the river with the Jaxartes.<sup>1</sup> In fact Rasā appears to be a variant, or rather a corrupted form of Araxes which, according to Herodotus<sup>2</sup> and Strabo,<sup>3</sup> followed through the country of the Massagetæ, or in other words, it has been correctly identified with the Jaxartes. That being so, it must be presumed that the Panis, who lived on the bank of the Rasā, were a tribe of the Huns, i. e. they were non-Aryans as stated by Sāyana, Mahīdhara and the Bhāgavata. The Saramā story in the Rg-veda further proves that the Panis never heard the name of Indra<sup>4</sup>; they asked

1 *Vedic Index of Names and Subjects*, vol. II, p. 209; *Sacred Books of the East*, vol. IV, p. 3.

2 Rawlinson's *Herodotus*, bk. I, ch. 201 in vol. I, p. 103.

3 Hamilton and Falconer's *Strabo*, bk. XI, ch. viii, 6 in vol. II, p. 217.

4 *Rg-Veda*, x, 108, 3.

Saramā, "What kind of man is Indra, O Saramā?" Had they been Aryans they would not have certainly displayed such ignorance about Indra, and it further appears that "the land of the Panis does not seem to have fallen within the jurisdiction of the ruler of Div," in other words, they lived outside the Aryan country, and this is corroborated by *Rk* 5 : "Fair Saramā, here are the cows in whose quest thou art running down to the *ends of Div*,"<sup>1</sup> and it also appears from verses 10 and 11 that the Panis were on the outskirts of the Aryan country at the time, and therefore Saramā advised them, "O Panis, remove yourselves further hence."<sup>2</sup> Moreover, the *Devī-Bhāgavata* distinctly states that the Panis lived in the sixth sphere called *Rasātala*.<sup>3</sup>

1 *JBBRAS.*, vol. xx, pp. 247, 248—*Three Interesting Vedic Hymns* by Rājārām : *Imā gāva Sarame yū aichha pari Divo antāna subhage patanti.*

2 *Ibid.*, xx, p. 246.

3 *Devī-Bhāgavata*, pt. 8, ch. 20.

It is often mentioned that one of their leaders was Śuṣṇa, and he is described by Dr. Macdonell as a "hisser" or "scorcher,"<sup>1</sup> that is, he possessed all the characteristics of a Nāga or serpent which hisses and throws out flames from its mouth as described in Buddhist works.<sup>2</sup> Ketu, another leader, is well known to have had the form of a snake. The leaders of the Panis, therefore, were Nāgas. The Panis were constantly at war with the Aryans, not because the priestly class of the latter stole their cows, as it has been said,<sup>3</sup> but because the Panis themselves stole the cows of the Aryans, which to the agricultural people formed the most valuable property. Had they been Aryan themselves, they would

1 Dr. Macdonell's *History of Sanskrit Literature*, p. 114.

2 Watters' *Yuan Chwang's Travels in India*, vol. II, p. 132; *Vinaya Piṭaka*, vol. I, pp. 24-35; *Surāpāna-Jātaka* in Cowell's *Jātaka*, vol. I, p. 206.

3 *Vaiśya-kāṇḍa*, pp. 11, 13.

not have certainly done so. It has been further stated that the Panis tended cows and horses, and were traders.<sup>1</sup> The Scythic tribes were nomadic hordes ; they did not live in houses and towns<sup>2</sup>, and what Herodotus says regarding the Massagetæ applies to the Panis also that "they sow no grain, but live on their herds and on fish, of which there is great plenty in the Araxes. Milk is what they chiefly drink."<sup>3</sup> The Scythic tribes knew the art of getting increased milk by artificial means and the mares' milk constituted their chief article of food<sup>4</sup>. By the mistaken application of the Aryan root *Pana* to the Turanian word *Pani*, it has been sought to deduce that the Panis were traders in the modern signification of the word, and to evolve the word *Vanik* out of

1 *Vaiṣya-kāṇḍa*, p. 8.

2 *JBBRAS.*, IV, p. 555.

3 Rawlinson's *Herodotus*, vol. I, p. 109 ; Yule's *Marco Polo*, vol. I, p. 252.

4 *Herodotus*, bk. IV, 2 in vol. I, p. 287.

the Turanian word *Paṇi*, though we can understand that from the Aryan root *Paṇa* the Aryan word *Paṇik* is derived. Hillebrandt says that by *Paṇis* "a real tribe is meant, the Parnians of Strabo, and that they were associated with the Dahæ (Dāsa)<sup>1</sup>. According to Strabo, the Parnis were a nomadic tribe which lived on the bank of the Ochus, a tributary of the Oxus, and belonged to the well known tribe of Scythians called "Dahæ Scythæ" after whose name Central Asia was called *Dāhinām Dakhyunām*, "the country of the Dahæ"<sup>2</sup>. *Paṇi*, therefore, is evidently a corruption like all Sanskrit names of Nāgas, of the Turanian word *Parṇi* or its variant *Paṇi*. Mr. Vasu with a glow of patriotic feeling exults over the fact that

1 *Vedic Index of Names and Subjects*, vol. I, pp. 357, 359, 472; *Rg-Veda*, vii, 6, 3, where *Paṇis* and *Dasyus* are mentioned together.

2 Hamilton and Falconer's *Strabo*, bk. XI, ch. vii, 1; ch. viii, 2; ch. ix, 2; *Farvardin Yast* (XIII), 144 in *S. B. E.*, vol. xxiii.

the Vaniks went from India to Syria and founded a colony in Phœnicia which shed such brilliant lustre upon Assyria, Babylon, Greece, etc. by its civilisation<sup>1</sup>. But Herodotus says, "This nation (the Phœnicians), according to their own account, dwelt anciently upon the Erythræan Sea, but, crossing thence, fixed themselves on the sea-coast of Syria, where they still inhabit. This part of Syria, and all the region extending from hence to Egypt, is known by the name of Palestine"<sup>2</sup>. The *Encyclopædia Britannica* also says that they originally lived on the Erythræan Sea and they settled along the Syrian coast. It further states, "the Phœnicians were an early offshoot from the Semitic stock, and belonged to the Canaanite branch of it.... They called themselves Canaanites and their land Canaan; such is their name in the Amarna

1. *Vaiśya-kāṇḍa*, p. 14.

2. Rawlinson's *Herodotus*, bk. VII, ch. 89 in vol. ii, p. 153.

tablets, Kinahhi and Kinahni<sup>1</sup>." It is therefore clear that the Phœnicians lived on the Erythræan Sea, which by no dint of argument can be construed to mean India or any part of India ; it meant either the Red Sea or the Persian Gulf<sup>2</sup>, usually the latter. They belonged to the Semitic stock and to the Canaanite branch of it, and their language is called Northern Semitic<sup>3</sup>. Hence the "*Fonik*" (Phœnicians) were not an offshoot of the Panis of the R̥g-Veda, who were Turanians, nor of the Vaniks of India, who are Aryans. It is possible that like other Scythic tribes, the Panis might have

1 *Encyclopædia Britannica* (11th ed.), vol. XXI, p. 449.

2 McCrindle's *Commerce and Navigation of the Erythræan Sea*, pp. 1, 209 note. Śālmala-dvīpa or Chaldia (or Assyria), according to the Varāha Purāṇa (ch. 89) was bounded by Ghr̥ta Samudra or Sea of Ghr̥ta (or clarified butter) : Ghr̥ta Sea is a corruption of Erythræan Sea or Sea of Erythras.

3 Macdonell's *History of Sanskrit Literature*, p. 16.



invaded India and founded settlements in the Panjab and other places, but that does not prove that they were the original inhabitants of India, as it has been sought to make out.<sup>1</sup> Mr. Vasu's statement that the word *Paṇi* (cheese) is derived from the name of the *Paṇis*<sup>2</sup> is as absurd as the word *dahi* (curd) is derived from that of the *Dahæ*, to which tribe the *Paṇis* belonged. The word *Phaṇī*, and not the word *Phanik* ('Fonik'), is derived from the word *Paṇi*, and *Phaṇī* means a *Nāga* as the Huns were called in ancient times, and the *Paṇis* lived in *Rasātala* or the valley of the *Jaxartes*.

It will be seen therefore that all the generic names of serpents have been derived mostly from the tribal or generic names of the Huns. Though the words *Nāga*,

1. *Vaiśya-kāṇḍa*, pp. 14, 19.

2. *Vaiśya-kāṇḍa*, p. 22. *Panir* is a Persian word, though derived from the common Sanskrit words *Pai* (Payas=milk) and *Nir* (nīra=water) meaning milk without water.

Uraga, Sarpa, Ahi, etc. appear to be very common words in Sanskrit, Names of serpents in they were originally non-Sanskrit Aryan words absorbed in the were borrowed mostly Sanskrit language long before from the grammar as a science came into Turanian existence in its present form. language.

The sly, deceitful and treacherous character of the barbarous hordes of Huns, who frequently attacked and subjected the Aryans to cruelties and oppressions in those very remote times when they were living in Ariana, must have led the latter to apply their names to the serpents which resembled them in character and nature of their work<sup>1</sup>. There cannot be any doubt that the original conception about these barbarous hordes was such, though by the lapse of time these Hunnic tribes by coming into frequent contact with Aryan civilisation, imbibed some form of religion

<sup>1</sup> See Conolly's *Journey to the North of India*, vol. I, chs. vi-viii.

from the Aryans and became their allies, for, during the Sūtra period we find the Nāgas invested with all the characters of demigods, though still imagined as retaining their ancient form of serpents, and a day called Nāga Pañcamī has been set apart as being sacred to them<sup>1</sup>, when Manasā, the sister of Vāsuki, and other Nāgas are worshipped in various parts of India.

Śākadvīpa, generally known as Scythia, is a geographical conception, whereas under the name of Rasātala, the Purāṇas and other ancient Hindu works give an ethnological description of the same region. Herodotus and Strabo, under the comprehensive name of Scythians, included in it all the Hunnic tribes known as Mongolic or Turkic<sup>2</sup>. The Persians use

<sup>1</sup> *Āśvalāyana Grhya Sūtra*, iii, 4, 1; *Vedic Index of Names and Subjects*, vol. I, p. 440; *Varāha P.*, ch. 24.

<sup>2</sup> Max Müller's *Science of Language*, vol. I,

the word Sakā for the Scythians throughout their inscriptions<sup>1</sup>. The Indo-Aryans also use the word Śaka as a general name for the Scythians and the Huns; while describing Śākadvīpa they call its inhabitants Śakas, and while describing Rasātala they call them Nāgas; in their later works<sup>2</sup> and inscriptions, we find that the Huns are called Hūnas. They were called by different names by different nations of Europe and Asia. They were the Scythians of the Romans, the Sacæ of the Greeks, the Ephtalites or White Huns of the Byzantines, and Yue-chis of the Chinese<sup>3</sup>. According to the Mahābhārata<sup>4</sup> Śākadvīpa was surrounded by Kṣīra Sāgara or the Sea of Kṣīra (or Inspissated milk) which is evident-

p. 361; *Herodotus*, bk. IV, 1-7; *Strabo*, bk. XI, ch. vi.

1 Rawlinson's *Herodotus*, vol. ii, p. 146 note.

2 *Raghuvamśa*, IV, v. 68.

3 Vambery's *History of Bokhara*, p. 11.

4 *Mahābhārata*, Bhīṣma, ch. 11.

ly a corruption of the "Sea of Shirwan<sup>1</sup>, as the Caspian Sea was called.

It appears that Airyana-vāejoj or Iran-vej was originally bounded on the north by the river—Araxes or Arras, on the east by the Turanian countries, including Caspium and Hyrcania Ariana. the countries of the Daityas and Dānavas and other descendents of Kaśyapa, and also by Śākadvīpa or Scythia—the country of the Nāgas; and on the west by Śālmala-dvīpa or Chal-dia, the Babylonian or Assyrian empire, the country of the Asuras or Assyrians who belonged to the Semitic race. The Aryans were frequently subjected to the inroads and oppressions of barbarous races by whom they were surrounded, and it is very likely that they lived in a constant state of warfare with their Turanian neighbours, who robbed them of their cattle, so necessary for

<sup>1</sup> Sir Henry Yule's *Marco Polo*, vol. I, p. 59 note.

agriculture, their only means of livelihood, as their very name *Ārya*, meaning "one who ploughs or tills," seems to indicate. Professor Max Müller says, "The Aryans would seem to have chosen this name for themselves as opposed to the nomadic races, the Turanians, whose original name *Tura* implies the swiftness of the horseman."<sup>1</sup> The Aryans, however, gradually extended their territory, both to the north and to the east, by means of conquest and brought most of the Scythic tribes to their subjection; and long before the Indo-Aryans migrated to Hapta Hendu<sup>2</sup>, the Sapta-Sindhu of the *R̥g-Veda*<sup>3</sup>, and settled in the Panjab, their country had extended towards the east to the north of the Hindukush up to the sources of the Oxus and the Jaxartes.

1 Max Müller's *Science of Language*, vol. 1, pp. 276, 277, 334; *S.B.E.*, vol. xxi, Intro., p. xxi.

2 *Vendidad*, ch. 1, *S. B. E.*, vol. iv, p. 2.

3 *R̥g-Veda*, iv, 28; Max Müller's *Hymns of the R̥g-Veda*, p. 286.

The story of Bali and Vāmana, an incarnation of Viṣṇu, which has its germ in the R̥g-Veda, where Viṣṇu is said to have taken three steps<sup>1</sup>, and in the Śatapatha Brāhmaṇa<sup>2</sup> where Viṣṇu is described as a dwarf, confirms this fact as Bali was confined in Sutala, one of the seven spheres of Rasātala, under the surveillance of Nāgas,<sup>3</sup> which indicates that they had by that time become the allies of the Aryans and had been brought under their civilising influence. It is also mentioned in the Rāmāyaṇa<sup>4</sup> that from Varuṇa's house in Rasātala, Rāvaṇa went to Bali's house and it should be borne in mind that in the division of the world Varuṇa had been assigned the kingdom of the west<sup>5</sup> so Rasātala must have been a country situated on the west.

1 *R̥g-Veda*, I, 22, 17.

2 *Śatapatha-Brāhmaṇa*, XIV, I, 1, 6; I, 2, 5, 5.

3 *Harivaṃśa*, ch. 262.

4 *Rāmāyaṇa*, Uttara-kāṇḍa, chs. 23, 24.

5 *Harivaṃśa*, ch. 262.

It also appears from the Saramā Hymn<sup>1</sup> that the boundary of the Aryan country extended to the north as far as the river Rasā or the Jaxartes, which at the time of the invasion of Alexander the Great also formed the boundary between the Persian empire and the barbarous Scythian tribes<sup>2</sup>.

We can very well conceive that the habits, manners, and customs of the Scythians, at least of those who lived in the country washed by the Oxus and the Jaxartes, underwent a considerable change by coming into contact with their civilised

Religion  
of Scythic  
tribes.

Aryan conquerors. In course of time these Hunnic tribes became so much amalgamated with the Aryans that they gave up their nomadic habits, settled in towns, dwelt in houses and worshipped the Aryan gods<sup>3</sup>.

1 *Rg-Veda*, x, 108, 5.

2 McCrindle's *Invasion of India by Alexander the Great*, p. 40 ; *Strabo*, xv, ii, 8.

3 Max Müller's *Science of Language*, vol. 1, p. 282.



In very early times the religion of the Huns was a sort of Mazdaism (*Magadharma* of the Bhaviṣya Purāṇa that is the religion of the Magii), or, in other words, a form of Mithraism, long before the advent of Zoroaster<sup>1</sup>, the Asura Ṛṣi Jaruthas of the Ṛg-Veda<sup>2</sup>, his full name being Zarathustra Spitama. It should be remarked that though Zoroaster was born in Ragh (modern Rae) in Media, or rather in Media Atropatene or Azerbaijan<sup>3</sup>, yet the scene of his religious activities has principally been placed in Bactria, especially in the court of Vitasa (Vishtaspa) or Gustasp, a king of the Bactrian dynasty of Kavja between the sixth and tenth centuries before the Christian era. Hence their subsequent religion must have been pure Zoroastrianism. Fire

<sup>1</sup> *JBBRAS.*, vol. xxiv, p. 567; Burnes' *Travels into Bokhara*, vol. iii, p. 228.

<sup>2</sup> *Ṛg-Veda*, vii, 1, 7; vii 9, 6; x, 80, 3.

<sup>3</sup> *S.B.E.*, vol. iv, Intro., p. xlviii; Rawlinson's *Seventh Great Oriental Monarchy*, p. 296.

was the symbol of the Sun, and fire was the instrumental medium, by which offerings of worshippers were conveyed to heaven. The Purāṇas, therefore, describe the Śakas as Sun-worshippers,<sup>1</sup> and according to the Bhaviṣya Purāṇa, Sun-worship was introduced into India by Śāmba, son of Kṛṣṇa, from Śākadvīpa or Scythia<sup>2</sup> and by worshipping the god he was cured of leprosy. It is therefore no wonder that the Hindus should endow the Hunnic tribes in the valley of the Oxus with semidivine power. It is said in the Vāyu Purāṇa that the Sun and the Moon were formerly the gods of the Asuras and that now they have been included among Suras or Aryan gods<sup>3</sup>.

1 Agni Purāṇa, ch. 119:—

*Magā Magadhamānasyā Mandgās ca dvijātayaḥ,  
Yajanti Sūryarūpaṃ tu Śakāḥ Kṣīrābhdhinā-*

*vṛtaḥ.* (21).

2 Bhaviṣya Purāṇa, Brahma, chs. 72-74;  
Brahma P., pt. I, ch. 140.

3 Vāyu Purāṇa, ch. 68, v. 12:—

It is very probable that the Avestic and Babylonian 'Mithra' (Mith-Ra) and the Vedic 'Mitra' (Mit-Ra) and also the Avestic word 'Athro' the god of fire, and the corresponding Vedic word 'Rudra' (Rud-Ra) the "crying Sun" called Āditya or Śiva<sup>1</sup> whose form is Fire which is the symbol of<sup>2</sup> the Sun, ('Ra' in Sanskrit, meaning Fire), are the later developments of the 'Ra' the Sun-god of the ancient Egyptians. Śiva, the later form of Rudra, has a serpent crest like that of Ra called *Uracus* in ancient Egypt as a symbol of majesty, holding a trident in his hand like the rod of Ra ; the bull Nandi also is as sacred to him as the bull Apis was to Ra (Osiris). Rudra therefore appears also to have been originally an Asura god like the

*Śarabho Śalabhaś caiva Sūryācandramasāv ubhau,  
Asurāṇāṃ Surāv etau Surāṇāṃ sāmpratāv ime.*

1 *Kūrma Purāṇa*, pt. I. ch. 10 ; *Brahmāṇḍa*  
ch P., 28, v. 20.

2 *Rg-Veda*, I, 27, 10 ; vi, 50, 1 ; I, 98, 2.

Sun and the Moon as stated in the Vāyu Purāṇa. Śiva was worshipped as Hāṭakeśvara Mahādeva in Pātāla<sup>1</sup>. But it cannot be affirmed definitely whether the Egyptian or the Chaldian civilisation is the earlier of the two until the exploration at Ur and the neighbouring towns Tel-el-Obeid and Eridu is completed. According to the Tel-el-Amarna tablets political marriage between Egypt and Chaldia were of frequent occurrence, which must have affected the religious systems of both the countries. There is, however, no reasonable ground for holding in the absence of any strong evidence that Aryan civilisation was later than that of Chaldia or Egypt, as it has been asserted by some. The temple of the Moon at the mound of Mugheir, which marks the site of Ur of the Chaldees (Chaldians) of the Bible, appears to be the oldest temple in the world, containing an inscription dated 2630 B. C., and

1 *Devī Purāṇa*, ch. 8.

a wall of the Second Dynasty of the early Sumerian period (3600 B. C.). The *Devī-Bhāgavata* says that the people of Śālmala-dvīpa were worshippers of the Moon god. Besides the temple of the Moon-god Nanna or Sin at Ur, temple of the Sun-god Shamash existed at Larsam and Sippara, and also a temple of the Water-god Ea existed at the mound of Abu Sharain or Eridu, twelve miles south-west of Ur, all these temples were in Southern Chaldia near the Euphrates<sup>1</sup>. But the words Sin, Nanna, and Urki, by which Moon-god is known at Ur,<sup>2</sup> have no affinity with the Avestic

<sup>1</sup> *Devī-Bhāgavata*, pt. 8, ch. 12; *Bhāgavata*, v, ch. 20. Maspero's *Dawn of Civilization; Egypt and Chaldæa*, pp. 561, 648, 660. Mr. Wooley, who is now excavating the temple at Ur, calls it by the name of "The temple of Nanna, the Moon-god". The Sumerians were a branch of the Turanian race. (*JASB.*, 1909, p. 418). The original inhabitants of Assyria and Babylon were Turanians.

<sup>2</sup> Maspero, *op. cit.*, p. 654.

Māo, or the Sanskrit Māh or Soma, though the Chaldian 'Inzu' closely resembles the Sanskrit 'Indu'<sup>1</sup> neither does Shamash resemble the Avestic Mithra or Vedic Mitra, nor Ea the Babylonian Uru-w-na or Vedic Varuṇa. But these are questions of comparative religion which have not yet been decided. Mahā-rakkhita was sent to the Yona country, and missionaries from Tibet were also sent to convert the Turanians into Buddhism ; at present the Turanians of Central Asia have adopted the faith of Islam<sup>2</sup>. Kaśyapa is said to have been the progenitor of the gods, daityas, dānavas, serpents, beasts, birds, yakṣas, rākṣasas and other living beings by different

wives.<sup>3</sup> He is perhaps the same Kaśyapa's as Colaxais, the ancestor of the royal Scythians, as stated before. Kaśyapa had thirteen wives : Vinatā

1 Maspero, *op cit.*, pp. 637, 638.

2 Turnour's *Mahāwanso*, ch. xii ; Vambery's *History of Bokhara*, p. 14.

3 *Padma Purāṇa*, Sṛṣṭi kh., ch. 6.

and Tāmṛā were the mothers of the birds; Kadrū and Surasā of the Nāgas (Hiung-nu) or serpents ; Surabhi and Krodhavaśā of the beasts ; Diti and Danu of the Daityas and Dānavas ; Irā of the trees and plants ; Khasā of the Yakṣas and Rākṣasas ; Ariṣṭā of the Kinnaras and Gandharvas ; Muni of the Munis and Apsarases, and Aditi of the gods. We have already stated that Garuḍa the son of Vinatā, was also called Śālmālī, from the fact of his being an inhabitant of Sālmala-dvīpa or Chal-dia, which is very significant. His mother Vinatā was evidently an inhabitant of Sālmala-dvīpa and she perhaps represents the country of Biainas, the ancient name of Van—the Vanāyu of the Purāṇas, which now appertains to Armenia. 'Kadrū' represents Karduchi or Kurdistan, a country situated on the eastern side of the Tigris. Many of the Arabs still believe that the Kurds are Turanians, though they are now all Mahomedans. In fact, the Mahābhārata places the whole scene of the quarrel between

Vinatā and Kadrū on the western side of the Caspian Sea. Tāmrā, the mother of the birds, used metaphorically to denote some Turanian tribes distinguished for the fleetness of their horses, represents Thamara, an ancient town on the Tigris in Mesopotamia on the present site of Kut-el-Amara<sup>1</sup>. Surabhi, the mother of the cattle, that is, of those nomadic tribes which tended cattle, sheep and horses and lived on their milk, represents the country of the Khorasmi or Kharism, modern Khiva, on the north-eastern side of the Caspian Sea. Krodhavaśā, the mother of the beasts with sharp teeth and claws, by which is meant those non-Aryan tribes which could attack their enemies and defend themselves from them when attacked represents Kardunias

1 It appears that in early times Thamara was a common name of ladies in this part of the country. A reigning queen of Georgia, even in the 12th century A. D., was named Thamara (*As. Rev.*, 1923, p. 675).



or Babylonia.<sup>1</sup> The word beast perhaps refers to the barbarous wolf-folk race of Num-Ma or Babylonia.<sup>2</sup> Diti represents the country of the Kaspī, which extended to the river Dāitya, the Avestic name of the river Araxes of Armenia, or the modern Aras.<sup>3</sup> Danu represents a country or province situated on the river Udon (the modern Kuma) on the north of Albania in Sarmatia which was also the country of Sarāmā. It falls on the western side of the Caspian Sea. Perhaps the Dānus or Dānavas have given their name to the river Don. Surasā represents a country situated on river Cyrus, the modern Kur which after the flowing through Georgia, falls on the western side of the Caspian Sea; it divi-

1 Maspero's *Passing of the Empires*, pp. 140, 141.

2 H. R. Hall's *Ancient History of the Near East*, p. 200.

3 *Strabo*, bk. xi, ch. iv, 6; xiii, 6; xiv, 3, 4; ii, 15; *S.B.E.*, vol. iv, pp 4, 5.

des Albania from Armenia. Irā represents a country on the river Rha or the modern Volga, which falls on the north-western side of the Caspian Sea. She is said to have been the mother of trees and plants, evidently meaning nomadic tribes who had no house but lived in forests and jungles. Khasā represents a country on the Araxes of Scythia or the Jaxartes, in fact, the word Khasā is a corruption of Araxes. "Ariṣṭā," the mother of the Kinnaras or Kimmerii, who originally lived on the Caucasus, perhaps represents the Ust Urṭ plateau between the Caspian Sea and the Sea of Aral. The word Ariṣṭā is a transposition and corruption of the word Ust Urṭ, evidently a variation of *Ura Urṭu* meaning a "highland".<sup>1</sup> Muni, the mother of the Munis and Apsarasas, represents the country of Mannai, called also Mannu, which formerly did not appertain to the

<sup>1</sup> *Encyclopædia of Religion and Ethics*, vol. I, p. 793, s. v. *Armenia*.

kingdom of Van or Armenia. Mannai was situated on the northern and eastern sides of Lake Urumiah, the ancient name of which was Kapauta or Spauta Lake (*sara*), which formerly appertained to Armenia. The inhabitants of the country were called Mannai or Minni<sup>1</sup>, the Munis of the Padma Purāṇa; and perhaps the word *Apsaras* is an abbreviation or corruption of *Spauta sara* as probably the female inhabitants of Mannai were called. The name of Aditi, the mother of the Aryan gods Āditya, etc.,<sup>2</sup> is a negative term used in contradistinction to Diti, the mother of the Daityas; and Aditi was designed as a

1 Maspero's *Passing of the Empires*, pp. 55, 61, 820.

2 The word *Āditya* is not derived from *Aditi*; see *Varāha P.*, ch. 26; being Āditya's mother she was perhaps called Aditi. Prof. Max Müller also says, "Aditi is not a prominent deity in the Veda. She is celebrated rather in her sons the Ādityas than in her own person" (*Rg-Veda Samhitā*, vol. I, p. 231).

mother of the gods, because Āditya or Mithra, the Sun, as also the Moon were, as stated before, non-Aryan gods accepted as gods by the Aryans. Aditi, however, does not represent any country. It will be observed therefore that most of the tribes, which belonged to the Turanian race, dwelt originally on the western side of the Caspian Sea, and that almost all the names of Kaśyapa's wives represent the countries or their principal features, specially the rivers of the countries in which they lived. It will be borne in mind that these were nomadic tribes and dwelt on the banks of rivers for watering their cattle and for catching fish which was one of their staple food. From the story in the Mahābhārata that Garuḍa represented the Su tribe and carried his brother Aruṇa from the western to the eastern side of the Caspian Sea, it appears that many of the Hunnic tribes, who dwelt on the western side of the Caspian Sea, must have migrated to its eastern side, not only on account of the growing power

of the Semitic nations, but also for finding food for themselves and fodder for their cattle. In other words, they migrated from the *Atala* sphere to *Sutala*, *Vitala* and other spheres, that is, from Śālmala and Kuśa-dvīpas to Śāka- and other *dvīpas* or divisions of Central Asia. We do not know whether the Chaldian theogony is older than that of the Aryans, but it seems that the conception of Prajāpati Dakṣa, whose daughters were married to Kaśyapa, is a development of some of the attributes of the Chaldian god Marodach, the son of Ea, corresponding to the supreme Vedic deity Varuṇa, who was entrusted by the other gods with the creation of men and beasts.<sup>1</sup> The story in the Mahābhārata typifies Turanian migration to the east of the Caspian.

Besides the Nāgas, the other inhabitants

<sup>1</sup> See Maspero's *Dawn of Civilization, Egypt and Chaldaea*, p. 545.

of Rasātala, as it appears from the Purāṇas, were Dānavas, Daityas, Other inhabitants of Rasātala. Asuras, Rākṣasas, Yakṣas, Sid-dhas, Gandharvas and Kin-naras. The Brahmāṇḍa Purāṇa also mentions the aforesaid tribes as residing on the northern side of the Niṣāda Parvata, the Nysa of Arrian and the Paropanisos of Ptolemy, or the Hindukush range.<sup>1</sup>

The Dānavas were the sons of Kaśyapa by his wife Danu. Their capital was Hiranyapura, which was evidently Hyrcania near Astrabad on the south-eastern side of the Caspian Sea. Dānavas.

The Dānavas were identical with the Dānus of the Avesta. They belonged to the Turanian race, as they were called "Dānunam Turanām."<sup>2</sup>

The Daityas were the sons of Kaśyapa

<sup>1</sup> *Brahmāṇḍa P.*, ch. 44.

<sup>2</sup> *Farvardin Yast* (xiii), 38 ; (*S. B. E.*, vol. xxiii, p. 189).

by his wife Diti. They appear to be Turanians. The word *Daitya* is perhaps a corruption of *Dūraékaéta* mentioned in the *Avesta* along with the *Dānus* or *Dānavas*:

"Grant us this. O good, most benevolent *Ardvi Sūra Anāhita*! that we may overcome the assemblers of the Turanian *Dānus*, *Kara Asabana*, and *Vara Asabana* and the most mighty *Dūraékaéta*, in the battles of this world."<sup>1</sup> Being the descendants of *Kaśyapa*, they were most probably the tribe, now extinct, called by *Strabo*, *Kaspîi* after whom the mountain *El Burz*, the *Durgaśaila* of the *Mahābhārata*,<sup>2</sup> on the southern side of the Caspian Sea, was known (i. e. by the name of *Mount Kaspîos*.) If we are right in our conclusion that the *Daityas* were the *Kaspîi*, then there is every reason to hold that the word *daitya* has some

<sup>1</sup> *Ābān Yast*, *Yast V*, 73 (*S. B. E.*, vol. xxiii, p. 71).

<sup>2</sup> *Mbh.*, *Bhīṣma*, ch. II.

connection with "the good river *daitya*" of the Vendidad, as the Araxes of Armenia was called at the time of the Sassanides,<sup>1</sup> because the Kaspī, according to Strabo, lived on the banks of that river.<sup>2</sup> Prahlāda, the son of Hiraṇya-kaśipu and grandson of Kāśyapa, was a Daitya, and is said to have been the king of Pātāla, which indicates that the countries on the western side of the Caspian Sea were also included in Pātāla.<sup>3</sup>

The Asuras have been considered to be Assyrians. Long before the Aryans emigrated to India, Ariana seems to have formed a part of the Assyrian Asuras. empire which was founded by Asshur, and the Aryans, who remember the oppressions to which they were subjected, attached an odium to their name and associated with it all that is

1 *S. B. E.*, vol. iv, pp. 4, 5.

2 *Strabo*, bk. XI, ch. iv, 6 ; ch. xiii, 6 ; ch. xiv, 3, 4 ; and also ch. ii, 15.

3 *Devī-bhāgavata*, iv, ch. 8.



barbarous, tyrannical and cruel.<sup>1</sup> Asshur was the capital of the Assyrians in 1820 B. C., and Asshur was the name of their national deity. Rev. K. M. Banerjea says that the word 'Asura' was both an ethnic appellative for the Assyrian nation and also a denominational epithet for the followers of Ahura Mazda.<sup>2</sup> In the early hymns of the R̥g-Veda<sup>3</sup> the term was applied to Varuṇa as a supreme deity and not as an enemy of the gods. The Asura Bala was an Assyrian, and he has been identified with Bel or Belus, the successor of Nimrod, whose lofty temple or "Citadel" was situated in Babylon on the Euphrates.<sup>4</sup> It should also be stated that all the three terms Daitya, Dānava and Asura are pro-

1 *Two Essays as Supplements to the Aryan Witness*, pp. 20-28.

2 *Ibid.*, p. 27.

3. *Ibid.*, pp. 7-9.

4 *Ibid.*, p. 26; *Herodotus*, bk. I, chs. 181-183; *Strabo*, bk. xvi, ch. 1; *Bhāgavata*, v. ch. 24; Marshman's *Brief Survey of History*, p. 8.

miscuously applied in the Purāṇas to one of the aforesaid non-Aryan tribes.<sup>1</sup> But it is very doubtful that the word *asura* could have been derived from the Assyrians who belonged to the Semitic race, as we find that it was applied to all the Hunnic tribes who belonged to the Turanian stock. It is not at all likely that the ancient Aryans, who ever in those early times distinguished themselves by their culture and civilisation, were unable to make any distinction between an Assyrian who belonged to the Semitic race and a Hun who belonged to the Turanian race. A Hun and an Assyrian must have differed widely from each other in their physical features, mode of dress, and manners and customs.<sup>2</sup> Neither the word *asura* was used in contradistinction to *sura*, as in latter times it has been sought to make

1 *Mbh.*, Vana, chs. 170 f.; Udyoga, ch. 99; *Vāyu P.*, ch. 68, v. 14.

2 For the physical features and manners of the Turks, see Elphinstone's *History of India*, p. 266 note.

out, for the word *asura* is the same as *assura* or *asshura*, the chief Assyrian deity, the prototype, according to Rawlinson, of the Iranian Ahura Mazda,<sup>1</sup> hence no negative meaning can be attached to it. It is, however, very probable that the word *Asura*, as applied to the Turanians, originally meant an inhabitant of *Osrushna*. The ancient country of *Osrushna* bordered eastwards on Ferghana, southwards on Kesh, northwards on Djadj and westwards or south-westwards on Sogdiana, in short *Osrushna* was the name of the eastern part of Transoxania, or rather of the kingdom of Bokhara, commencing east of Samarkand running up to the Thienshan mountain, comprising the Juzzok division which is evidently the "Dizek (now Djizzak)" of Vambéry. It

1 G. Rawlinson's *Fifth, Sixth, and Seventh Great Oriental Monarchies*, p. 332; Vambéry's *History of Bokhara*, Intro., pp. xxiii, xxiv.

2 Burnes's *Travels into Bokhara*, vol. iii, p. 135.

was therefore a part of Rasātala or the valley of the Jaxartes. In the pre-historic period the predatory hordes of Huns most probably spread themselves from this region to different parts of Central Asia. We can therefore very well conceive that from these inhabitants of Osrushna or Asuras, as they must have been called, their name was extended to all the Huns of Transoxiana and Turkestan, and in short, to all the people who belonged to the Turanian race. Burnes also thinks that the lands beyond the Jaxartes "may be safely fixed as the cradle of Scythian, Hun and Tartar inroad". Hence the Assyrians were called 'Asura' as they lived in Assyria, and the Turanians were called 'Asura' as the original inhabitants of Osrushna. The word *Osiris* the name of the principal deity of the Egyptians, is perhaps a form of *Asura*. The term therefore found the general designation of all non-Aryan races and also

of the worshippers of Ahura (Asura) Mazda of Iran.

The Rakṣas or Rākṣasas and the Yakṣas are said to be the descendants of Kaśyapa by his wife Khasā.<sup>1</sup> Rāvaṇa, in his expedition to Rasātala, killed Vidyujihva, the husband of his sister Rākṣasas and Yakṣas. Śūrpaṇakhā, who is mentioned as a Rākṣasa.<sup>2</sup> The Rākṣasas evidently derived their name from the river Araxes, on the banks of which they originally lived. Most probably their original name was Arakṣa, but like the Amardi, who were called Mardi, a tribe which lived on the shore of the Caspian Sea, and like the Armenians who were called Rāmaṇīyakas, they were called Rakṣa instead of Arakṣa, by the elision of the initial *a*. They were very likely the tribe called *Arachoti* which lived close to the Massagetæ and the

1 *Padma P.*, Srṣṭi kh., ch. 7 : *Khasā tu yakṣa-rakṣāṃsi janayāmāsa kotīṣaḥ.*

2 *Rāmāyaṇa*, Uttara, ch. 23.

Bactrians, mentioned by Strabo.<sup>1</sup> Arachoti is evidently composed of *Araka* which is a corruption of Araxes and *ti* which is a contraction of *te-le* or *tie-le* meaning the Huns. There can be no doubt that the Araxes is the Jaxartes, as it flowed through the country of the Massagetæ who from all accounts lived on the banks of the Jaxartes.<sup>2</sup> Like the Massagetæ and other Scythic tribes the Rakṣas were cannibals.<sup>3</sup> The Rākṣasas are mentioned in the Avesta, where it is said: "Away, do I abjure the iniquitous of every kind who act as Rakṣas act."<sup>4</sup> The Rakṣas therefore were a Hunnic tribe, and were Turanians and not the aborigines of India as have been

1 *Strabo*, bk. xi, ch. viii, 8 (vol. ii, p. 248).

2 *Ibid.*, bk. xi, ch. viii, 6 (vol. ii, p. 247) *Herodotus*, bk. I, ch. 201; see also *Sacred Books of the East*, vol. iv, p. 3; Tod's *Rajasthan*, vol. I, ch. vi.

3 Hamilton and Falconer's *Strabo*, vol. I, pp. 299, 464.

4 *Yasna* xii in *S.B.E.*, vol. xxxi, p. 249.

supposed by some writers. The Yakṣas were a tribe of Rakṣas. Rāvaṇa, the king of the Rakṣas, was a step-brother of Kubera, the king of the Yakṣas.<sup>1</sup> The Yakṣas apparently derived their name from the Yaxartes (Jaxartes), on the banks of which they lived with the Rakṣas. The Buddhist stories of Hārīta-yakṣiṇī, who devoured the children of Rājagṛha, and of Vakula-yakṣa show that the Yakṣas were also cannibals.<sup>2</sup> They were proverbially black, which indicates that they were the "black or sun-burnt Huns of the North."<sup>3</sup> In the Indian folk-lore the Yakṣas are represented as the guardians of buried treasures like the 'Leprechauns' with their pot of gold in the fairy tales of Europe.

1 *Rāmāyaṇa*, Uttara, ch. 13, and see also ch. 4 for the origination of the names *Rakṣa* and *Yakṣa*.

2 See *I-tsing*, bk. i, 9; Beal's *Records of Eastern Countries*, vol. I, p. 110 note; vol. ii, p. 191.

3 See *JBBRAS.*, vol. xxiv, p. 565.

The Siddhas, who appear according to the *Brahmāṇḍa Purāṇa*<sup>1</sup> to have lived on the north of the Niṣāda or the Hindukush mountain, were undoubtedly the Sy-

Siddhas. dracæor Oxydracæ mentioned by Megasthenes and other writers,<sup>2</sup> who lived close to Mount Nysa, and are said to have been the followers of Bacchus who has been identified with Śiva.<sup>3</sup> They lived most probably near the source of the Oxus. Perhaps a colony of this tribe dwelt in the Punjab near Multan at the time of Alexander's invasion and were known as Śūdrakas ; they were the ally of the Mālavas or Malloi of the Greeks.

The Gandharvas were not also the aborigines of India. They represent the Gandarians mentioned by Herodotus<sup>4</sup> and perhaps Gadha of

1 *Brahmāṇḍa P.*, ch. 44.

2 *Strabo*, bk. xv, ch. 1, 8 (vol. iii, p. 76).

3 McCrindle's *Ancient India as described by Megasthenes and Arrian*, p. 111 note.

4 Rawlinson's *Herodotus*, bk. vii, ch. 66 (vol. ii, p. 147).



the Avesta,<sup>1</sup> and Gadha is synonymous with Śaka or Scythian, and Śaka is a synonym for "a thief who carries off cattle." It is remarkable that in the Behistun inscription (516 B.C.), in the fifth year of the reign of Darius, Gadara is mentioned among his conquered countries. Gadara has been considered to be the same as Gāndhāra or Gandharva-deśa.<sup>2</sup> It should be stated here that the Gandarians and the Dadicæ fought under one commander Artyphius, and not with the Indians under Pharnazathres, in the army of Xerxes.<sup>3</sup> Hence it is very probable that the Gandharvas were the Gandarian tribe of Scythians. According to Rawlinson, the Gandarians held Kabul and the mountain tract

1 S.B.E., vol. xxiii, p. 161.

2 See my *Geographical Dictionary of Ancient and Mediaeval India*, s. v. Gāndhāra.

3 Herodotus, bk. vii, chs. 65, 66 (vol. ii, pp. 145, 147).

on both sides of the Kabul river as far as the upper course of the Indus.<sup>1</sup>

The Kinnaras appear to be the Kimmerii of Strabo. With regard to this tribe Herodotus says: "The wandering Scythians once dwelt in Asia, and warred there with the Kinnaras. Massagetæ, but with little success; they therefore quitted their homes, crossed the Araxes, and entered the land Cimmeria. For the land which is now inhabited by the Scyths was formerly the country of the Cimmerians."<sup>2</sup> They must have therefore lived on the northern side of the Jaxartes. The sculptural representation of a kinnara is the figure of a bird with the face of a human being, though it is often described as having the shape of a man with the face of a horse, perhaps in conformity with the idea con-

1 Rawlinson's *Five Great Monarchies of the Ancient Eastern World*, vol. iv, p. 20.

2 Rawlinson's *Herodotus*, bk. iv, ch. xi, 33 (vol. I, p. 291).

veyed by the term 'kin nara,' the literal meaning of which is "Is this a man?" As the kinnaras were heavenly musicians, the figure of the bird perhaps represents their proficiency in singing, and the face of the horse, which represents a long face, indicates their Turkish origin. The Kimmerii originally lived on the Caucasus and they were considered to be an almost mythical race.<sup>1</sup> They evidently afterwards lived at the Ust Urt plateau in Kharizm, and "the inhabitants of Kharizm formerly had the fame of being proficients in the art of music."<sup>2</sup>

The names of towns, rivers, etc., mentioned in the Purāṇas confirm that Rasātala was Śākadvīpa or Scythia. In Bhogavati. the Rāmāyaṇa<sup>3</sup> we find the names of the following towns and places :

1 Maspero's *Passing of the Empires*, p. 342.

2 Conolly's *Journey to the North of India*, vol. I, p. 179.

3 *Rāmāyaṇa*, Uttara, ch. 23.

Bhogavatī, Aśma, Maṇimayī, Varuṇa-pura, Bali-ālaya and Kṣīroda-sāgara. The town of Bhogavatī was guarded by Vāsuki. The word *Bhogavatī* is the Sankritised form of *Bākhdhī* mentioned in the Avesta<sup>1</sup> which was the ancient name of Balkh,—the Bactria of the Greeks. It was the capital of Bactriana, which was subverted by the Scythians in 135 B.C.,<sup>2</sup> and it was called Uin-ul-Bilad, “the mother of cities.” It contained formerly many fine palaces and buildings of marble, the ruins of which existed at the time of Marco Polo in the 14th century A.D.<sup>3</sup> It is said to have been the ornament of all Ariana.<sup>4</sup> The opulence, prosperity and fame of Bhogavatī (Balkh) or Bactria was due to the fact it was the

1 *Vendidad*, ch. i (S. B. E., vol. I, p. 2).

2 Professor E. J. Rapson's *Ancient India*, p. 118.

3 Yule's *Marco Polo*, vol. I, p. 151.

4 *Strabo*, bk. xi, ch. xi.

emporium of Asiatic commerce.<sup>1</sup> Bactria, according to Strabo, was also called Zari-aspa, and it stood upon a river of the same name which emptied itself into the river Oxus,<sup>2</sup> and the river was evidently called Bhogavatī, the river Bactrus of Curtius, from the famous town situated upon it.<sup>3</sup> Burnes thinks that Zariaspa is a corruption Shahr-i-Sabz (Kesh) in the kingdom of Bokhara, the birth-place of Nadir Shah.<sup>4</sup> Bhogavatī is also called Pātālapura,<sup>5</sup> as it was the capital of the province of Pātāla. It is stated in the Mahābhārata<sup>6</sup> that Śeṣa Nāga, who represents "Sse" of Sogdiana, resided at this place. Pātāla, therefore, as a province,

1 Hamilton and Falconer's *Strabo*, vol. I, p. 23, note 2.

2 *Strabo*, bk. xi, ch. xi, 8.

3 Burnes' *Travels into Bokhara*, vol. ii, p. 211.

4 *Ibid.*, vol. iii, p. 6.

5 *Mbh.*, Udyoga, ch. 98.

6 *Ibid.*, ch. 102.

comprised both Bactriana and Sogdiana, the river Oxus flowing between them. Strabo also says that the Sacæ occupied Bactriana and Sogdiana,<sup>1</sup> as stated before. Burnes says, "Balkh boasts an antiquity beyond most other cities in the globe" and that its ruins extend over a circuit of about twenty miles.<sup>2</sup>

The town of Aśma is the same as Aksu, the Oxiana of the Greeks. It was the head-quarters of the province Aśma. of Vaksh or Aksu, situated between the river Oxus and its tributary called Vaksh or Aksu, the Ochus of Strabo, in the country of Sogdiana.<sup>3</sup> The river Oxus, which is the Okos of the Greeks, formed the boundary between Bactriana and Sogdiana. It derived its name from

1 *Strabo*, bk. xi, ch. viii, 4; Hamilton and Falconer's *Strabo*, vol. ii, pp. 246, 240 note.

2 Burnes' *Travels into Bokhara*, vol. ii, p. 204.

3 Vambery's *History of Bokhara*, Intro., p. xxii, note 1.

its tributary, the Vaksh or Aksu,<sup>1</sup> evidently called Aśma by the Aryans, and therefore in the R̥g Veda<sup>2</sup> the Oxus is called Aśmanvatī from its tributary, just as it is called Bhogavatī Gaṅgā in the Purāṇas,<sup>3</sup> from its tributary called Bhogavatī or Bākhdi river, the Bactrus of Quintus Curtius,<sup>4</sup> on which Bākhdi or Balkh is situated. The river Aksu (Vaksh) is the Vakṣu of the Matsya Purāṇa,<sup>5</sup> Vamṣu of the Bhāgavata,<sup>6</sup> Cakṣu of the Brahmāṇḍa Purāṇa,<sup>7</sup> Ikṣu of the Viṣṇu Purāṇa,<sup>8</sup> all these names being some forms or variants of Aksu. Aśma was the capital of Sogdiana, which

1 *Ibid.*, Intro., p. xxii, note 1 ; Dr. Modi's *Ancient Pātaliputra* in *JBBRAS.*, vol. xxiv, p. 520.

2 *R̥g-Veda*, x, 53-8.

3 *Bṛhad-dharma P.*, Madhya, ch. 22, v. 50.

4 Burnes' *Travels into Bokhara*, vol. ii, p. 211.

5 *Matsya P.*, ch. 101, quoted in the *Śabda-kalpādruma*, s. v. *nadr̥*.

6 *Bhāgavata*, v, ch. 17.

7 *Brahmāṇḍa P.*, ch. 51.

8 *Viṣṇu P.*, ii, ch. iv.

was Rasātala proper, being situated in the basin between the Jaxartes (the Rasā of the R̥g-Veda) and the Oxus, and Rasātala is the same as Pātāla. The name of Pātālapura was originally applied to Aśma, as it is said in the Vāmana Purāṇa <sup>1</sup> that "Aśmaka is the foremost city of Pātāla," and there cannot be the slightest doubt that the seat of government was afterwards removed to Bhogavatī (Bākhdhī) or Balkh which has since been called Pātālapura, for we do not hear of the name of Markanda or modern Samarkand, which was destroyed by Alexander the Great in the 4th century B. C. <sup>2</sup> in any of the ancient works of the Hindus. Aśma evidently existed before Markanda became the capital of Sogdiana. Though the Mahābhārata <sup>3</sup> does not mention the name of Aśma, yet it appears from a chapter

1 *Vāmana P.*, ch. 10, v. 56.

2 *Strabo*, bk. xi, ch. xi, 4.

3 *Mbh.*, Udyoga, ch. 98.



of the Udyoga Parva that it refers to it by the name of Pātāla-pura, which does not evidently mean Bhogavatī, as the latter is mentioned elsewhere as a town different from Pātālapura.<sup>1</sup> It says that all the Brahmins of Pātāla were devoted to the performance of *Go-vrata* or the rites relating to *Go* or cow. It should be stated that the ancient names of Sogdiana appear to have been "Gau" and "Sughda", and it was the second of the sixteen localities created by Ahura Mazda.<sup>2</sup> The words "Sughda," "Sogd" and Sogdian were perhaps considered to have been the growth upon the word *Gau* or perhaps variants of the word *sughur* which in Turkish means *cow*.<sup>3</sup> It is also related in the Vendidad<sup>4</sup> that Angra Mainyu, the evil spirit, thereupon counter-created the fly called 'Skaitya'

1 *Ibid.*, Udyoga, chs. 98, 102.

2 Vambery's *History of Bokhara*, p. 5.

3 Burnes' *Travels into Bokhara*, vol. iii, p. 216.

4 *Vendidad*, ch. 1 in *S.B.E.*, vol. iv, pp. 5, 6.

which brings death to ox and cattle. Hence it will be remarked that *Ga-vrata* is mentioned in connection with Pātāla in conformity only with its name of *Gau* which means a cow. It is also mentioned that near Pātālapura, fire is continually burning.<sup>1</sup> This, of course, refers to the spring of oil which according to Strabo<sup>2</sup> existed near the river Ochus which is identical with the river Vakhsh, or Aksu and it appears also that there are still petroleum wells in the country around Samarkand and Ferghana, the capital of which is Khokand.<sup>3</sup> All these circumstances show that Pātālapura of the Mahābhārata was Aśma, the capital of Sogdiana. Aśma was inhabited by the daityas called Kālakeyas. The Kālakeyas were the Kara-Asavauna of the Avesta mentioned with the "Turanian Danus" (Dānavas) and "the most mighty

1 *Mbh.*, Udyoga, ch. 98:

2 *Strabo*, bk. xi, ch. xi, 5.

3 *Contemporary Review*, October, 1921, p. 504.

"Duraekaeta" (Daitya) who were the enemies of the Aryans. The word *Aśma* means a stone and the word *Asabana* means 'one who kills with a stone,' the sling being, as it seems, the favourite weapon of the Danus (Yast, xiii, 38)<sup>1</sup>. Hence *Asabana* was a descriptive epithet of *Kara*, the Sanskritised form of which is *Kāla*, both the words meaning black, and there can be no doubt that from *Asavana* the name of the town *Aśma* was derived. The word *Kālakeya* is a pleonastic and derivative form of *Kāla* or *Kara*. These *Kara-Asavanas* or *Kālakeyas* were evidently *Kara-niru* which is another name for the *Hiung-nu* or *Huns*.<sup>2</sup> It is curious that in the ancient map of *Sogdiana* there is a town by the name of *Petra Sogdiana* which means the same thing as *Aśma*, the word *Petra* meaning stone ; it was situated on

1 *Ābān Yast* (v) 73, (S.B.E., vol. xxiii, p. 71).

2 Beal's *Records of the Western Countries*, vol. I, pp. 20 n.; 37n.

the north of Oxiana. It should also be remarked that the Mahābhārata<sup>1</sup> in connection with another tribe of Huns named Nivāta-Kavaca relates that they were quite adepts in 'raining down stones unseen upon their enemies.' This evidently means that the Daityas or the Huns, as a class, were expert sling-throwers. The Bhāgavata<sup>2</sup> distinctly says that the Nivāta-Kavachas and other Kālakeyas lived in the sphere called Rasātala. The derivation of the word *Pātāla* as given in the Mahābhārata<sup>3</sup> seems to be based on this idea. It says that *Pāta* means *fall* and *Alam* means *great*; therefore the word *Pātāla* means a "great fall," and the Mahābhārata interprets this as the melting of the Moon and other aqueous bodies in the shape of rain by the sound produced by Vedic students when chanting the Vedic

1 *Mbh.* Vana, chs. 170, 171.

2 *Bhāgavata*, v, ch. 24.

3 *Mbh.*, Udyoga, ch. 98.

hymns. This is of course the esoteric meaning of the word *Pātāla*. But it seems that the "Great fall" or "*Pātāla*" meant great fall of stones like pattering rains showered upon the enemies by the inhabitants of *Pātāla*, that is, the Epthalites or Nephthalities, a powerful tribe of the Huns, who lived on or about the banks of the Jaxartes and who like other Hunnic tribes were proficient in hurling stones with their slings. *Śāka-dvīpa* is evidently the Sanskritised form of Sog-dia or Sog-dia-na, as *Śālmala-dvīpa* is of Chal-dia, though the term *Śākadvīpa* was applied to the whole region known by the name of Scythia.

*Mañimayī* of *Rāmāyaṇa* is the modern Maymene. It is situated to the south-west of Balkh and to the south-east of *Mañimayī*. of Marv or Meru of the Hindus and Meru or Maru of the Turks,<sup>1</sup>

<sup>1</sup> *Brhat-saṃhitā*, ch. 16, V. 38; Burnes' *Travels into Bokhara*, vol. iii. pp. 20, 31.

the capital of Margiana,—the Mrga of the Purāṇas, and about half-way between Balkh and the river Murghab. It is twenty-two miles from Andkhuy. The ancient town of Nisaya or Nisa, one of the sixteen localities created by Ahura Mazda, was situated near Maymene.<sup>1</sup> The city of Maymene stands in the midst of hills and was a place of renowned strength.<sup>2</sup> From strategical point of view it must have been a great and natural strong-hold of the Huns in olden times before the modern ordnance was invented, and it was renowned for the bravery of its defenders. According to the Rāmāyaṇa, it was inhabited by the Daityas called Nivāta-Kavaca. *Nivāta* is a corruption of Neph-tele, or the Nephthalites, which is one of the general names for the Huns, and *Kavaca* is a corruption of Kaptchak of Deguignes, Kiptchak of Vambéry, or Kipechak of Burnes. They were a wild

1 Vambéry's *History of Bokhara*, p. 5 note.

2 Vambéry's *Travels in Central Asia*, p. 240.

and warlike nomadic tribe who had no home before the time of Jenghis Khan.<sup>1</sup> The word *Nivāta-Kavaca* therefore means the Kapchak Huns. Their original abode appears to have been Desht-i-Kipchak, or the "Steppes" or "Plain" of Kipchak, by which is meant that portion of the Turanian highlands which is immediately to the east of the Caspian Sea, and it appears that there is still a country by the name of Kipchak which appertains to the kingdom of Khiva.<sup>2</sup> The *Mahābhārata* also says that Arjuna conquered the Nivāta-Kavacas of Dānavapura situated on the shore of *Mahāsāgara* or the Great Sea, by which is evidently meant the Caspian Sea.<sup>3</sup> Vambery says, "The Kiptchaks are, in my

1 Vambery's *Travels in Central Asia*, p. 397.

2 *Ibid.*, p. 342 ; Vambery's *History of Bokhara*, note 2 ; Deguignes' *Histoire des Huns*, vol. ii, p. lxix ; Burnes' *Travels into Bokhara*, vol. iii, p. 341.

3 *Mbh.*, Vana, ch. 166.

opinion, the primitive original Turkish race," and their descendants claim that "Desht-i-Kiptchak as Turkestan is named in the documents of oriental history was conquered and peopled by their ancestors."<sup>1</sup> Maymene is still inhabited by the Uzbegs<sup>2</sup> who are mentioned to have their original home in Desht-i-Kiptchak<sup>3</sup>; at least they claim their connection with the Kiptchaks.<sup>4</sup> The Uzbegs are now in possession of Transoxiana, that is the tract between the Oxus and the Jaxartes.<sup>5</sup>

Varunapura was evidently Aornos, one of the two principal cities of Varunapura. Bactriana at the time of Alexander's invasion, the other city being Bactria

1 Vambéry's *Travels in Central Asia*, pp. 382, 383.

2 *Ibid.*, p. 249. .

3 Vambéry's *History of Bokhara*. 244, note 2. .

4 *Travels in Central Asia*, p. 345, note.

5 *Ibid.*, p. 367; Elphinstone's *History of India*, pp. 264, 266.



or Balkh.<sup>1</sup> But it appears that at the time of the Rāmāyaṇa Varuṇapura was under the dominion of the Surabhis or Khorasmii.<sup>2</sup>

Bali-ālaya or the house of king Bali was evidently Balkh, the ancient names of which were Bactria and Bākhdhī, the Bhogavati of the Purāṇas. It is stated that the Turks about the second century B. C. subverted the Greek kingdom of Bactria, and erected an empire which lasted till the middle of the sixth century of the Christian era. The name of the capital was changed from Brctria into Balkh. The word *Balkh* is nothing but the old Turkish word *Balikh* which, according to the Turks, meant 'the residence of the sovereign, that is the capital.'<sup>3</sup> *Bali-ālaya*

1 McCrindle's *Invasion of India by Alexander the Great*, p. 39.

2 Rāmāyaṇa, Uttara, ch. 23 ; *Raghuvaṃśa*, I, v. 80.

3 Vambery's *History of Bokhara*, p. 11.

has not only been evolved out of the word *Balikh*, that is, from "the residence of a king" into "the residence of king Bali," but the further development of the story of Bali and Vāmana, which was extant during the Vedic period, appears to have been based upon this word at a subsequent period. That Bali-ālaya is the same as Bhogavatī appears to be confirmed by the Rāmāyaṇa. It is related that Rāvaṇa entered Rasātala or Pātāla through a hole, and the first city he entered was Bhogavatī, and after conquering Varuṇapura, he entered Bali-ālaya or "Bali's residence," and came out of Rasātala without going anywhere else through the same hole, through which he had entered it.<sup>1</sup> Bālhika of the Bhaviṣya Purāṇa<sup>2</sup> and of the Br̥hat-saṃhitā<sup>3</sup> is the same as Balikh or Balkh. Bālhika has been abbreviated into Bāhika in the Bha-

1 *Rāmāyaṇa*, Uttara, ch. 24.

2 *Bhaviṣya P.*, Pratisarga, pt. iii, ch. 2.

3 *Br̥hat-saṃhitā*, ch. 18 ; *JASB.*, 1838, p. 630.

viṣya Purāṇa.<sup>1</sup> Bali-ālaya or Bali-sadma is synonymous with Pātālapura ; it became the capital of Pātāla after the seat of government was removed from Aśma or Akṣu. Balkh formerly covered a distance of five leagues ; at present only a few heaps of earth mark the site of ancient Bactria.<sup>2</sup> Bactria or Balkh, that is, Bhogayatī or Bali-ālaya, is situated in the country called Tu-ho-lo by Hiuen Tsang ; it is Tukhāra or Tuṣāra of the Purāṇas<sup>3</sup> and Tokaristan of the Arab geographers.<sup>4</sup> Tokaristan or Turkestan therefore was the Sutala sphere of the Purāṇas, where king Bali is said to have been kept confined. According to tradition Zoroaster was slain at Balkh in the holy war between Iran

1 *Bhaviṣya P.*, Pratisarga, pt. iii, ch. 3.

2 Vambery's *Travels in Central Asia*, p. 233.

3 *Mbh.*, Sabhā, ch. 31 ; *Bṛhat-saṃhitā*, ch. 16.

4 Beal's *Records of the Western Countries*, vol. I, p. 37 note.

and Turan.<sup>1</sup> It was one of the Haitalite centres.<sup>2</sup> In the middle ages Balkh became the capital of Islamic civilisation and was designated Kubbet-ul-Islam (the home of Islam) and Omm-el-Bul-dan (the mother of cities).<sup>3</sup>

Besides Bhogavatī, the Mahābhārata mentions two other cities called Pātālapura and Hiranyapura and a lake Pātālapura. called Vāruṇa-hrada in Rasātala. Pātālapura, as already stated, was originally the name of Aśma and afterwards of Balkh, which were the capitals of Pātāla. Patanti-nagara of Pātāla, mentioned in the Devī Purāṇa,<sup>4</sup> is evidently the same as Aśma; it was conquered by Asura Ghora, king of Kuśa-dvīpa.

We have already shown that Rāmani-

1 *Encyclopædia of Religion and Ethics*, vol. I, p. 858.

2 *JBBRAS.*, vol. xxiv, p. 567.

3 Vambéry's *Travels in Central Asia*, p. 233.

4 *Devī-purāṇa*, ch. 3.

yaka was Armenia. Romaka of the Brhat-saṃhitā is a corruption of Rāmaniyaka and the word still exists in Erzeroum (Arabic *Arzen-el-Roum*). The province of Van, which now appertains to it, formed Rāmaniyaka. in ancient time an independent kingdom and was known by the name of Biainas,<sup>1</sup> the Vanāyu of the Purāṇas. The Rohita Parvata of Śālmala-dvīpa appears to be the Mount Ararat.

Hiranyapura is mentioned as the capital of the Dānavas called Nivāta-Kavaca and the Daityas.<sup>2</sup> It is, as we have Hiranyapura. already shown, identical with Hyrcania, an old town near Astrabad on the south-eastern side of the Caspian Sea, in Mazenderan, the scene of Rustom's adventures against the "white Devas" or demons. The name of its king Hiranyakaśipu represents the Kaspīi who lived on

<sup>1</sup> Maspero's *Passing of the Empires*, p. 55.

<sup>2</sup> *Mbh.*, Udyoga, ch. 97 ; *Śiva P.*, IV, ch. 4 ; *Padma P.*, I, ch. 6.

the shore of the Hiranya or the Hyrcanian Sea.

The name of Bokhara has not been mentioned in any of the Purāṇas, as it did not become the capital of Tary, that is, the region between the Oxus and the Jaxartes, Bhuṣkara or Puṣkara. "the vale, called by the Romans, Trans-oxiana or Trans-oxania till the time of the Samanidus, when Emir Ismail removed the seat of his government from Marakanda, the modern Samarkand, the capital of Sogdia or Sogdiana, to this place which is 120 miles from Samarkand.<sup>1</sup> The ancient Iranian name was Jemu-ket or Jem-kot, which was changed into the Turanian name of Bokhara when the Turks invaded Trans-oxania, the first invasion having taken place, according to Sir Henry Rawlinson, in the year 700 B. C.<sup>2</sup> Elphinstone also

1. Vambery's *History of Bokhara*, Intro., p. xxvii, p. 66.

2. *Quarterly Review*, 1863, p. 491.

thinks that the Turks had settled in Transoxiana long before the Christian era.<sup>1</sup> According to Dr. Spiegel *Bukhar* "is even now the Mongolian word for a Buddhist temple or a monastery."<sup>2</sup> *Bhuṣkara* is the Sanskritised form of *Bukhar*; it is mentioned in the *Rājatarāṅgī*; it was conquered by Lalitāditya, king of Kashmir, in the 8th century A. D. Puṣkara of the *Matsya Purāṇa*<sup>3</sup> is a corruption or variant of *Bhuṣkara*. Puṣkara is mentioned in the *Harivaṃśa* as the place where Viṣṇu killed the Daitya named Madhu.<sup>4</sup> Perhaps Bokhara is referred to in the *Bhaviṣya Purāṇa* by the name of Taittiri-nagara or the city of Tartary.<sup>5</sup> But the ancient Iranian name of Jem-ket or Jem-kot (Jama-

1 Elphinstone's *History of India*, p. 266.

2 Vambéry's *History of Bokhara*, p. 14.

3 *Matsya P.*, ch. 120, p. 44.

4 *Harivaṃśa*, ch. 202; *Bhaviṣya P.* chs. 24, 25 (M. N. Dutt's trans., pp. 881, 884).

5 *Bhaviṣya Purāṇa*, Pratisarga Parva, pt. iii.

kot) which, according to Abulfeda, "was considered as the eastern end of the habitable world" has been preserved by the Hindus and absorbed in their astronomical terminology as *Yamakoti*, signifying now the most eastern point of the world on the equator from the meridian of Lankā.<sup>1</sup> The ruins of Bykund (Baikunṭha?), one of the most ancient cities in Turkestan, lie about twenty miles to the south of Bokhara which did not then exist.

Bibhāvarī of the Bhāgavata<sup>2</sup> was *purī* or town of Varuṇa in Pātāla where Hiraṇyākṣa was killed. It appears to be a corruption of Bāveru of the Bibhāvarī. Bāveru Jātaka,<sup>3</sup> Bamri of the Rg-veda<sup>4</sup> and Bawri of the Avesta. Bāveru is the Sanskritised form

1 Vambery's *History of Bokhara*, p. 2, note 2.

2 *Bhāgavata*, iii, ch. 17.

3 *Jātaka* (Camb. ed.), vol. vi, p. 83.

4 *JASB.*, 1909, p. 407; *Rg Veda*, iv, 19, 9; *Śatapatha Brāhmaṇa*, xiv, 1. 1, 8, 14.



of Babiru or Bapilu, the ancient name of Babylon as it appears from the Behistun inscription,<sup>1</sup> mentioned as Pipru in the *Rg-veda*.<sup>2</sup> From the inscription of Boghaz-Keui it appears that the Mittanians of Northern Mesopotamia (which included Babylon) worshipped Mitra and Varuṇa, who were also the gods of the Iranians and Indo-Aryans when they lived together in Ariana. Varuṇa was the prototype of Ahura Mazda as supposed by Professor Meyer.<sup>3</sup> “*Ilani Uru-w-na*” of the inscription, in the Babylonian language, means god Varuṇa. As Babylon contained the temple or “Citadel” and the tomb of Bel or Belus, the Bala Asura of the *Bhāgavata*,<sup>4</sup> it was situated in the sphere called

<sup>1</sup> *JRAS.*, vol. xv, pp. 9, 1692.

<sup>2</sup> *Rg Veda*, I, 51; I, 4.

<sup>3</sup> *JASB.*, 1909, pp. 723, 724; *Contemporary Review*, 1921, Dec., p. 767; *Strabo*, bk. xi, ch. xii, 3.

<sup>4</sup> *Bhāgavata*, V, ch. 24.

*Atala*. Belus was king of Babylon; it was he who first introduced the celebrated Chaldian astronomy into that city. There was trade connection between India and Babylon, and the trade routes have been described by Layard and Isidora of Charax.<sup>1</sup> Babylon is situated on the Euphrates, the Vivṛti of the Garuḍa Purāṇa, and Nivṛti of the other Purāṇas, which rises from the mountain called Nephates in which it has got its source. The Rohita mountain of Sālmala-dvīpa is perhaps the Sanskritised form of Mount Ararat.

The rivers of Rasātala are the Oxus, the Jaxartes and the Zarafshan. The Oxus, which is also called The Oxus. Amudaria (*Amu* being a variant of *Aśma*), is the Aśmanvatī of the R̥g-veda.<sup>2</sup> As a river of Śākadvīpa

<sup>1</sup> Layard's *Nineveh and its Remains*, vol. II, pp. 413, 414; *Parthian Stations* by Isidora of Charax, translated by Mr. Wilfred Schoff.

<sup>2</sup> *R̥g-veda*, X, 53, 8.

it is called Cakṣu, Vakṣu, Vamṣu, Ikṣu and Sucakṣu in the Purāṇas,<sup>1</sup> all these names being variations of Akṣu, a great branch of the Oxus, from which the name of Oxus is derived.<sup>2</sup> The Oxus is called the Bhogavatī-gaṅgā and the Pātāla-gaṅgā of Rasātala, the former name it has received from a branch of the river called Bactrus on which Bākhdhī or Bhogavatī, the Bactria of the Greeks is situated<sup>3</sup> and it is called Pātāla-gaṅgā as it flows through the "sphere" or province of Pātāla, that is, between Bactriana and Sogdiana. The river was held in respect by the Hindus as it formed the principal trade-route for conveying large quantities of Indian merchandise

1 Their names are mentioned in *Brahmāṇḍa P.*, ch. 51; *Matsya P.*, ch. 101; *Bhāgavata*, V, ch. 17; *Viṣṇu P.*, pt. II, ch. 4; *Kūrma P.*, ch. 46.

2 Dr. Modi's *Ancient Pātāliputra* in *JBBRAS.*, xxiv, p. 520.

3 *Brhad-dharma P.*, Madhya, ch. 22, v. 50; Burnes' *Travels into Bokhara*, vol. ii, p. 211.

to the Hyrcanian or Caspian Sea, whence through the Cyrus they were transported to the Euxine and the Mediterranean ;<sup>1</sup> hence it was called "Gaṅgā" by the Hindus. The Oxus issues from the Sarik-kul lake in the Great Pamir, which by some authority is identified with the Anavatapta lake of the Buddhists, and there can be no doubt that a branch of the river formerly flowed into the Caspian Sea through an ancient course which still exists, though it now falls into Lake Aral.<sup>2</sup>

The Jaxartes, which is also called Jaj (Djadj)<sup>3</sup> and Syrdaria, is the Rasā of the Rg-veda, the Raṅghā of the Avestā<sup>4</sup> the

1 *Geography of Strabo* (by Hamilton and Falconer), vol. I, p. 113 ; vol. II, p. 243 ; Robertson's *America*, bk. I.

2 Beal's *Records of the Western Countries*, vol. I, p. 12 note.

3 Vambery's *History of Bokhara*, p. 8.

4 Drs. Keith and Macdonell's *Vedic Index of Names and Subjects*, vol. II, p. 209 ; *JBBRAS.*, vol. xxiv, p. 532.

Araxes of Scythia, the Śilā of the Mahā-  
 bhārata,<sup>1</sup> perhaps the Gabhastī  
 The Jaxar- of the Purāṇa<sup>2</sup> and Sila of  
 tes. Megasthenes. Strabo mentions  
 three rivers by the name of Araxes; the  
 Araxes of Armenia,<sup>3</sup> the modern Aras on  
 the northern boundary of Media, the Araxes  
 of Persia,<sup>4</sup> the modern Bend-Amir, and the  
 Araxes of Scythia.<sup>5</sup> The word *Jaxartes*  
 appears to be a combination of the words  
*Jaj* and *Araxes* (of Scythia) in order to  
 distinguish the latter from the Araxes of  
 Armenia and the Araxes of Persia. From  
 Syr-daria the Jaxartes is called Śilā and  
 Sītā, the word *Syr* being a corruption of  
*Su-Rasa*<sup>6</sup> (i. e. Su-Rasā), a local name of  
 the Jaxartes. It should be stated that

1 *Mbh.*, Bhīṣma, ch. II. 2 *Viṣṇu P.*, ii, ch. 4.

3 *Geography of Strabo*, vol. ii, p. 217.

4 *Strabo*, vol. iii, p. 132.

5 *Ibid.*, vol. ii, p. 247; Rawlinson's *Herodotus*,  
 vol. I, p. 302.

6 *JASB.*, 1911, p. 747.

Gabbasti may more properly be identified with the Murgab or "the river of Mrga" or Margiana in Śākadvīpa. Araxes and Rasā are different forms of the same word. The Jaxartes rises in the same mountains as the Oxus, and falls into the sea of Aral.

The river Zarafshan, the ancient names of which are Sogd and Kohik, rises in the mountain called Fan-tau, perhaps the Phena-giri of the Br̥hat-samhitā<sup>1</sup> and flowing a little to the north of Samarkand and Bokhara, falls into the lake called Kara-kul also called "Dengiz" or sea by the Uzbeks. It is called the "blessed" river, and Zarafshan means "scatterer" or "distributor of gold."<sup>2</sup> It is the Hāṭaki-nadī of the Bhāgavata,<sup>3</sup> Hiraṇvatī-nadī of the Mārkaṇḍeya

1 Ch. xv, v. 20.

2 Vambery's *History of Bokhara*, Introduction, pp. xxxii, xxxiii; *Travels in Central Asia*, p. 183; Burnes' *Travels into Bokhara*, vol. ii, p. 285.

3 *Bhāgavata*, v, ch. 24.

Purāṇa,<sup>1</sup> and Hiraṇyavatī-nadī of the Mahābhārata mentioned by Fausböll.<sup>2</sup> Hāṭakī, Hiraṇvatī and Hiraṇyavatī-nadī all mean the "golden river." Hāṭakī appears to be a corruption of Kohik. The Hāṭakī-nadī is situated in the Bi-tala "sphere" of Rasātala.<sup>3</sup> The Kohik is the Polymetus of the Greeks, "a name imposed by the Macedonians, as they imposed many others, some of which were altogether new; others were deflections from the native appellations."<sup>4</sup> The river is called the golden river as it brings fertility to the soil over which it flows and helps in the luxurious growth of its crops. Samarkand, which became the capital of the great empire founded by Timur, was called the paradise

1. *Mārkaṇḍeya P.*, ch. 60.

2. *Mbh.*, VI, 210; see Fausböll's *Indian Mythology*, s. v. *Garuḍa* but in *Mbh.*, Bhīṣma P., ch. 8, the river Hairavatī is mentioned.

3. *Bhāgavata*, v, ch. 24.

4. *Strabo*, bk. xi, ch. xi, .5.

of the world on account of its great beauty and fertility brought about by this river. Elphinstone also speaking of Transoxiana, in which Sogdiana is situated says, "while it was in the hands of the Arabs, it seems not to have been surpassed in prosperity by the richest portions of the globe."<sup>1</sup> According to the Purāṇas,<sup>2</sup> Śiva was worshipped on the Hātakī-nadī or Zarafshan by the name of Hātakeśvara Mahādeva evidently by the Nāgas or Huns.

The mountain which is situated just on the outskirts of Rasātala is called Meru in the Rāmāyaṇa<sup>3</sup>; and Meru, according to the Mahābhārata,<sup>4</sup> is also the name of a mountain of Śākadvīpa or Scythia; the

Meru  
Parvata.

1 Elphinstone's *History of India*, 4th ed., p. 264.

2 *Devī Bhāgavata*, pt. 8, ch. 19; *Devī P.*, chs. 82, 83.

3 *Rāmāyaṇa*, Uttara, ch. 25.

4 *Mbh.* Bhīṣma, ch. ii.



Mount Meros of Arrian and Megasthenes,<sup>1</sup> close to Mount Nysa or Niṣādha Parvata of the Purāṇas, that is, the Paropanisos mountain of Ptolemy, which is evidently a corruption of *Parvata Niṣādha*. It is therefore the Hindukush range.

The Śyāma-giri is also mentioned as a mountain of Śākadvīpa. It is evidently mount Śyāmaka of the Avesta,<sup>2</sup> Śyāma-giri. Both Śyāma-giri and Śyāmaka mean the "Black Mountain" and the mountain therefore is the Mustagh mountain, which means the Black Mountain.

Durga-śaila<sup>3</sup> of Śāka-dvīpa, which means the "fort mountain," is evidently the same as the El-Burz which means "the Bastion mountain," and is situated on the southern

1 McCrindle's *Ancient India as described by Megasthenes and Arrian*, p. 152, 180.

2 *Zamyād Yast* (XIX) in *S. B. E.*, vol. xxiii, p. 288, note 2 and 7; *Vendidad*, ch. I in *S. B. E.*, vol. iv, p. 7, note 8.

3 *Mbh.*, Bhīṣma, ch. ii.

side of the Caspian Sea ; it is the Trikūṭa mountain of the Bhāgavata.<sup>1</sup>

Durga-śaila It was Mount Kaspios of  
or Trikūṭa the Greeks named after the  
mountain.

Kaspīi, an extinct tribe, the Kaçchapa of the Gaja-kacchapa story of the Mahābhārata. Both Śyāma-giri and Durga-śaila are parts of Meru Parvata.

The Kuśeśaya is the Caucasus mountain;  
Kuśeśaya. which is a corruption of Koh

Kosh (Kus), or the mountain  
Kus of Kuśa-dvīpa.<sup>2</sup>

Vāruṇa Hrada (lake) has been correctly identified with the Caspian Sea.<sup>3</sup> It is mentioned both in the Rāmāyaṇa<sup>4</sup> and the Mahābhārata<sup>5</sup> as being situated in

1 *Bhāgavata*, viii, ch. 2.

2 *Varāha P.*, ch. 87 ; Thornton's *Gazetteer of Countries adjacent to India*, s. v. *Hindoo Koosh*.

3 Mr. Shib Chandra Seal's *Ārya-jātir Ādini-vāsa*, p. 7.

4 *Rāmāyaṇa*, Uttara, ch. 23.

5 *Mbh.*, Udyoga, ch. 97.

Rasātala. The Caspian Sea is the Hyrcanian Sea of Strabo,<sup>1</sup> but Vāruṇa Hrada. the Avestic name of Hyrcania is Vehr-kāna. There can be no doubt that "Vāruṇa" of the Vāruṇa-Hrada is a corruption of "Vehr-kāna or "Vār-kāna,"<sup>2</sup> in other words, Vāruṇa Hrada is the Hyrcanian Sea ; hence Vāruṇa Hrada could not have been derived from the name of the god Varuṇa, though the legend makes it so, forgetting its true significance. The Caspian Sea is also called Mare Seruanicum or the Sea of Shirwan<sup>3</sup> ; Seruanicum or Shirwan is evidently a corruption of Hyrcania, though Shirwan has been identified with Albania.<sup>4</sup> Shirwan has been further corrupted into Sarain, and the

1 *Strabo*, bk. ii, ch. i, 15.

2 *Vendidad*, ch. I, 12 (41) in *S. B. E.*, vol. iv, p. 7, note 8.

3 Yule's *Marco Polo*, vol. I, p. 59 note.

4 *Geography of Strabo*, vol. ii, p. 217 note.

Caspian Sea is called the Sea of Sarain.<sup>1</sup> Kṣīrasāgara is the Sanskritised form of the Sea of Shirwan ; it is the Sea of Milk caused by the milk of the Surabhi cows (or Khorasmii), whose country Kharism (Khiva) is situated on the north-eastern side of the Caspian Sea. Surā-sāgara is the Sanskritised form of the Sea of Sarain. The Caspian Sea is also called Mahāsāgara in the Purāṇas. *Badku* generally called Baku on the west coast of the Caspian Sea is perhaps the *Badavā* of the Purāṇas, as it is famous for its naphtha springs and mud volcanoes, the "perpetual flame" mentioned in the Mahābhārata as existing in Vāruṇa-hrada ; it appears to have been a place of Hindu pilgrimage and was called Mahā-jvālāmukhī.<sup>2</sup>

It should be stated here that according

1 Yule's *Marco Polo*, vol. ii, p. 494.

2 *Mbh.*, Udyoga, ch. 97 ; McCulloch's *Geographical Dictionary* s. v. *Baku* ; *Asiatic Researches*, vol. v, p. 41.

to the ancient Hiudu works, the then known world, that is, the whole of Asia, was divided into seven *Dvīpas*,

The Sapta  
or Seven  
Dvīpas and  
Seven Sāga-  
ras.

each *Dvīpa* being surrounded by a *Sāgara*. According to the Paurāṇic notion *Sāgara* did not mean Sea only, but also

the ocean, river or a lake, as *Dvīpa* (*Dvī-Apa*) did not mean an island, but simply a division situated between *two* sheets of water.<sup>1</sup> The seven *Dvīpas* are Jambu, Śāka, Śālmala, Puṣkara, Kuśa, Krauñca and Plakṣa; and the seven *Sāgaras* are Lavaṇa (salt), Kṣīra (milk), Ghr̥ta (clarified butter), Ikṣu (sugarcane juice), Surā (wine), Dadhi (curd) and Svādu-jala (sweet water).<sup>2</sup> For Plakṣa we have Gomeda in some *Purāṇas*<sup>3</sup> and Śveta-

1 Bhāṣkarācārya's *Siddhānta-śiromaṇi*, Golā-dhyāya, ch. 3, v. 25.

2 *Devī P.*, ch. 3.

3 *Matsya P.*, ch. 122; see *Brahmāṇḍa P.*, ch. 53, v. 6.

dvīpa in the Mahābhārata,<sup>1</sup> and for Svādujāla we have Jala in some works.<sup>2</sup> (1) Jambu-dvīpa or India was bounded by the *Lavaṇa* (salt) *Sāgara* or the Indian Ocean. (2) Śāka-dvīpa or Scythia was bounded on its two sides by the *Lavaṇa* (salt) *Sāgara* or the Indian Ocean and by the Sea of *Kṣīra*<sup>3</sup> (milk), which, as stated before, is a corruption of the Sea of *Shirwan*, a name of the Caspian Sea.<sup>4</sup> The Caspian Sea therefore formed its northern boundary, while the Indian Ocean formed its southern boundary. Śāka-dvīpa was originally the Sanskritised form of Sog-dia or Sog-dia-na on the Rasā or Jaxartes, though

1 *Mbh.*, Bhīṣma, ch. 12.

2 *Garuḍa P.*, Pūrva kh., ch. 54, v. 6.

3 *Varāha P.*, ch. 86. We have preferred to adopt the names of Dvīpas and Sāgaras surrounding them as given in the Varāha Purāṇa, as the Purāṇas are contradictory on these points.

4 Sir Henry Yule's *Marco Polo*, vol. I, p. 59: note;

the term was afterwards extended to the whole of Scythia. (3) Śālmala-dvīpa (i. e. the Sanskritised form of Chal-dia) had for its boundary the Sea of *Ghrta*<sup>1</sup> which is clearly a corruption of the *Erythrean* Sea or the Sea of *Erythras*, which was either the Red Sea or the Persian Gulf, most probably the latter.<sup>2</sup> The Rohita Parvata of Śālmala-dvīpa seems to be the Mount Ararat. Perhaps the river Vidhṛti of the Garuḍa Purāṇa and Nivṛti of the other Purāṇas is the Euphrates, and the river Vitṛṣṇā the Tigris.<sup>3</sup> The Semitic Asuras, that is, the Assyrians dwelt in Śālmala-dvīpa. (4) Puṣkara-dvīpa or Trans-

1 *Varāha P.*, ch. 89.

2 McCrindle's *Commerce and Navigation of the Erythrean Sea*, pp. 1, 209 note. Nearchos means by it only the Persian Gulf, see p. 222 note; also Maspero's *Dawn of Civilization*, p. 546.

3 *Garuḍa P.*, Pūrva kh., ch. 56, v. 7. Vitṛṣṇā appears to mean "what assuages thirst" i. e. what is fit for drinking, see *Strabo*, bk. xi, ch. xiv, 8.

oxania was bounded by the *Ikṣu* (sugar-cane juice) Sea.<sup>1</sup> *Ikṣu*, however, is one of the names of the river Oxus.<sup>2</sup> The *Matsya Purāṇa*<sup>3</sup> also says that the river *Śītā* or Jaxartes flowed through the country of Puṣkara. Puṣkara-dvīpa is the Sanskritised form of Bukhar-ia, which means the "country of the Buddhist monastery" or Bokhara, where *ia* stands for *dīa*, Puṣkara being a corruption or variant of Bhuṣkara or Bokhara.<sup>4</sup> Puṣkara-dvīpa therefore commenced from the north of the Oxus which was the northern boundary of Śāka-dvīpa. The Turanian Asuras originally lived in Osrushna in Puṣkara-dvīpa.

(5) The Kuśa-dvīpa was bounded by the Sea of *Surā* (wine) which is the Sanskritised

1 *Varāha P.*, ch. 89.

2 *Viṣṇu P.*, pt. ii, ch. 4.

3 *Matsya P.*, ch. 120, v. 44. The text appears to be corrupt; some editions have Pulikan for Pushkaran. cf. *Alberuni's India* (Dr. Sachau's ed.), vol. I, p. 261.

4 *Rājatarāṅginī*, bk. iv.



form of the Sea of *Sarain* as the Caspian Sea was called.<sup>1</sup> The Sea of *Sarain* is perhaps a corruption of the Sea of *Shirwan* by which name the Caspian Sea was known ; or perhaps the Sea of *Surā* is a corruption of the Sea of the *Surabhis* or *Khorasmii*, as they lived in Kharism close to the Caspian Sea<sup>2</sup> : at least the northern portion of the Caspian Sea was called the Sea of *Surā*. It should be stated here that both *Surabhi* and *Surā* (wine) rose from the *Kṣīra Sāgara* when it was churned by the gods and *Asuras*.<sup>3</sup> It is not likely that, "Sarain could have been derived from *Sari*, the capital of *Mezanderan*, a very important trading town, which, however, is about nine hours' journey from the southern shore of the Caspian Sea. In the *Varāha Purāṇa*<sup>4</sup> *Kuśa-*

1 Sir Henry Yule's *Marco-polo*, vol. ii, p. 494.

2 *Mbh.* Udyoga, ch. 109.

3 *Viṣṇu P.*, pt. I, ch. 9.

4 *Varaha P.*, ch. 87.

dvīpa is said to be bounded by the Sea of Kṣīra, which, as stated before, is the Sanskritised form of Shirwan, that is the Caspian Sea. Kuśa-dvīpa derived its name perhaps from the Kushans, a very powerful tribe of the Huns, who were also called the Great Yue-chis or Haitalite Huns,<sup>1</sup> and who lived between the Jaxartes and the Chu rivers,<sup>2</sup> and their country was also called Kushan<sup>3</sup> which was included in this *dvīpa* or division. A section of this tribe called the Little Yue-chi occupied Kabul, and the famous Kanīśka of Gāndhāra belonged to this dynasty. It is however more probable that Kuśa-dvīpa derived its name from the mountain called *Caucasus* which is another form or corruption of Koh Kus or the "Mountain of Kosh" or

1 Dr. Modi's *Early History of the Huns* in *JBBRAS.*, vol. xxiv, p. 568.

2 Vincent Smith's *Early History of India*, ch. x, p. 218.

3 *JBBRAS.*, vol. xxiv, p. 569.

Kuśeśaya mountain of the Purāṇas, included in this dvīpa (division). The word *Kuśa-dvīpa* still subsists in the name of *Circassia* (Cir-Kosh-ia) and *Caucasia* (Kohkas-ia). Kuśa-dvīpa appears to have been the original home of the Daityas and Dānavas. (6) Krauñca-dvīpa was bounded by the *Dadhi* Sāgara (Sea of Curd)<sup>1</sup> or the Sea of Aral which was most probably called the Sea of *Dahae* from a famous Scythic tribe which lived on the Upper Jaxartes and evidently on the shore of this lake.<sup>2</sup> The whole of Central Asia was called after their name "the country of the Dahīs"<sup>3</sup> The Sea of Aral was also called Daria-i-Kharism, and it is stated that the Caspian Sea has communication with the Sea of Aral or in other words, the Sea of the Inspissated Milk communicates with the Sea of Curdled

1 *Varāha P.*, ch. 88.

2 *JBBRAS.*, vol. xxiv, p. 548.

3 *Farvardin Yast* (xiii) in *SBE.*, vol. xxiii ; *JBBRAS.*, vol. xxiv, p. 548.

milk.<sup>1</sup> The word '*Aral*' in Turkish means '*between*', that is between the Jaxartes and the Oxus.<sup>2</sup> It is therefore a descriptive name. The Krauñca-dvīpa most probably derived its name from Kuchar, Koutcha, or Kucha which in ancient time constituted one of the four territories of Eastern Turkestan and an important Buddhist settlement, situated on the great caravan route between the East and the West.<sup>3</sup> (7) Plakṣa dvīpa is also called Śveta-dvīpa<sup>4</sup> and Gomeda-dvīpa.<sup>5</sup> This Dvīpa is called Sweta, because the river Swetā, now called the Swat, flowed through it and it comprised the Swat valley known in ancient times by the name of Udyāna.

1 Vambery's *History of Bokhara*, p. 9 note.

2 Burnes' *Travels into Bokhara*, vol. iii, p. 163.

3 Bower *Manuscript*, Introduction, p. 1.; Vincent Smith's *Early History of India*, pp. 187 note 304.

4 *Mbh.*, Bhīṣma, ch. 12.

5 *Varāha P.*, ch. 89.

The inhabitants of this Dvīpa were worshippers of Viṣṇu,<sup>1</sup> of course, in his form of Buddha. It is called Plakṣa-dvīpa as it derived that name from a Plakṣa tree, now called Pilu tree (*Salvadora Persica*). It is recorded by Sung-yun that Buddha when he visited Udyāna, planted there a Dantakāṣṭha (tooth-stick) which grew into a lofty tree. The Tartars called it Polu tree.<sup>2</sup> It is called Gomeda-dvīpa from the Gomeda mountain, as the Altai Range was called evidently from the Gobi desert, of which it formed the northern boundary, and a chain of this mountain traverse the desert on its western side. It was bounded on one side by the *Lavaṇa Sāgara* or the Indian Ocean<sup>3</sup> and on another side by *Svādu-jala* (sweet-water),<sup>4</sup> which is perhaps the Sanskritised-form of *Tcha-dun*, a river of Mongolia,

1 *Kūrma P.*, ch. 49.

2 *Travels of Sung-Yun* in Beal's *Records of the Western Countries*, Introduction, p. xcvi.

3 *Brahmāṇḍa P.* ch. 52. 4 *Kūrma P.*, ch. 50.

*Tchi* being a Turkish word for river. It also appears from the *Bhāgavata*<sup>1</sup> that the river *Āṅgirā* is evidently the river Angora which falls into the Lake Baikal in Siberia. *Sveta-dvīpa* contained a *varṣa* (country) called *uttara* (north) *Kuru-dvīpa*, the corruption of which is *Kor-ia*, which was situated on the south of the Northern Ocean.<sup>2</sup> There can be no doubt therefore that *Plakṣa-dvīpa* comprised all the countries to the north of India, including China, Mongolia and a part of Siberia. Some of the *Purāṇas* confound *Plakṣa* with *Puṣkara-dvīpa*. The seven principal *divisions* called "*Mahā-dvīpa*" in the *Agni Purāṇa* comprised sub-"*Dvīpas*" or "*Dias*," which meant *countries*, as may be traced in *Assur-ia* (*Ashur-dia*), *Armen-ia* (*Ramana*<sup>3</sup> or *Rāmaṇīyaka-dvīpa*),

1 *Bhāgavata*, V, ch. 20.

2 *Brahmāṇḍa P.*, ch. 44, vs. 37, 38 ; ch. 48, v. 12.

3 *Bhāgavata*, V, ch. 20, where *Ramanaka* is mentioned as a *varṣa* (country) in *Śālmala-dvīpa*.

Sarma-tia (Sarma or Saramā-tia or dia, the country of Saramā), Kor-ia (Kuru-dvīpa), Med-ia (Madra or Mad-dia), etc., where "ia" stands for "dia." *Asia* is a corruption of *aspa* (or *aswa*) and *dvīpa* (*dīa* or *ia*); it means the region of horses, i.e. the home of the Turanian race, *Tur* implying the fleetness of a horse. Similarly Arab-ia means the country of the Arabs, Mongol-ia the country of the Mongols. In short *Dvīpa* or its corruption "*dia*" or "*ia*" when applied to a "Mahā-dvīpa" meant a "*division*," when applied to a Sub-"dvīpa" in any Mahā-dvīpa, meant a "*country*."

It will be remarked that of the seven divisions into which Asia was divided, the Jambu-dvīpa (India) was inhabited by the Indo-Aryans. The Śāka-dvīpa, of which the northern boundaries were the Caspian Sea and the river Iksu or the Oxus, was inhabited by the Iranians and the Turanians, that is those Turanians who

Names of  
Sāgaras  
are Turan-  
ian words  
absorbed in  
the Sans-  
krit lan-  
guage.

had come under the influence of Indian civilisation, and hence the Oxus was considered to be the "old boundary line between Iran and Turan."<sup>1</sup> Śālmala-dvīpa was inhabited by people who belonged to the Semitic race, while the remaining four divisions were exclusively occupied by nations who belonged to the Turanian stock. Excepting the name of *Lavana* (salt) Sāgara which surrounded Jambu-dvīpa, with the state of which the ancient Hindus were fully acquainted, the names of the other six Sāgaras were borrowed from the Turanian language and absorbed in Sanskrit and transformed into words which closely resembled the original words in sound, but were quite different in meaning, as *Shirwan* was changed into *Kṣīra* (milk), *Sarain* into *Surā* (wine), *Erythras* into *Ghṛta* (clarified butter), *Dahi* into *Dadhi* (curd), *Oxus* (Akṣu) into *Ikṣu* (sugar-cane juice), and *Tcha-dun* into *Svādu-jala*

1 Vambery's *History of Bokhara*, p. 11.



(sweet-water). The ancient Hindus can not possibly have believed in such absurdities as oceans of Milk, Curd, Sugar, Cane-juice, etc. We must give them credit for possessing at least some amount of common sense. The names were records of old nomenclature ; they underwent changes by lapse of time, and then ridiculous interpretations were put on them during the dark age of the Kali-yuga, one of the symptoms that generally precede the downfall of a nation.

It will be observed that notwithstanding the changes that have been brought about by the lapse of time in the names of places, rivers and mountains and the names of the inhabitants, both in Sanskrit and Turanian, of Rasātala and Scythia, the resemblance in the corresponding names in the two languages is yet remarkably striking and cannot be considered as merely accidental. It would not be reasonable to deny the iden-

Identity of  
Rasātala  
and Scy-  
thia.

tity of the two countries, especially when the inference based upon the resemblance of names is corroborated by various other facts and circumstances. Further researches will clear up many obscurities which still hang round several facts connected with the subject, and it is hoped that some of the hymns at least of the R̥g-Veda, which have been interpreted by Sāyana and other commentators as figurative descriptions of Nature when her elements are at tumultuous war or in serene repose, may be found possible to explain by the light of traditions of other nations who lived near the original home of the Aryans, as expressions of feelings of the human heart based upon facts and incidents of real life. According to Professor Weber the major portion of R̥g-Veda Samhitā was composed before the Aryan immigration into India.<sup>1</sup>

It appears from the ancient Hindu works

I Weber's *History of Indian Literature*, p. 63.

that even at a very remote period the Scythic or Hunnic tribes extended their inroads to India in search of food and fodder. They were a nomadic race, and did not till or cultivate land, but lived only upon milk and fishes and the roots of some trees and the half-cooked flesh of animals. At the time of the Rāmāyaṇa, as stated before, we find the Massagetæ or "the Great Gate", as symbolised in Jaṭāyu, occupying Daṇḍakāraṇya, and nearly the whole of the Deccan was interspersed with Rākṣasa settlements. They were Turanians, and it is very probable that the language introduced by these races formed the basis of the "Tamulic or the language of the Deccan," one of the four classes into which Professor Max Müller has divided the Southern Turanian family of language.<sup>1</sup> The Rāmāyaṇa also mentions a colony of

1 *Science of Language*, vol. I, p. 334.

Yakṣas in the Himālaya and a tribe of Daityas under Madhu in Madhuvana or Mathura,<sup>1</sup> and it likewise speaks of Gandharva-deśa, the Gadara of the Behistun inscription, where a tribe of Scythic Gandarians must have established itself long before the Rāmāyaṇa was composed.<sup>2</sup> The Haihaya tribe lived on the bank of the Narmadā at the time of the Rāmāyaṇa.<sup>3</sup> They evidently belonged to the Hunnic tribe of Hui-he,<sup>4</sup> the ancestors of the Usbeks who had originally settled near Khotan, Kashgar and other places. At the time of the Mahābhārata almost the whole of the Punjab, called Āraṭṭa, was occupied by Scythic tribes, especially by the Bāhikas.<sup>5</sup> The Bāhikas lived in the country of Madra,

1 *Rāmāyaṇa*, Uttara, chs. 31, 74.

2 *Ibid.*, Uttara, ch. 113.

3 *Ibid.*, Uttara, ch. 36.

4 For the name, see Prof. Max Müller's *Science of Language*.

5 *Mbh.*, Karṇa P., chs. 44, 45.

and therefore they were also called the Madra-s. In short, according to Pāṇini and Patañjali Bāhika was another name for the Punjab.<sup>1</sup> It appears that Bāhika is an abbreviation of Bālhika of the Rāmāyaṇa,<sup>2</sup> and Bālhika is the Sanskritised form of Balkh, the capital of Bactriana.<sup>3</sup> It is therefore clear that Scythic tribes from Bactriana occupied the Punjab at a very remote period. It appears also that the Suparṇa or Garuḍa tribe lived in Guzerat. From the story of Ulapī it appears that a Hunnic tribe lived at Gaṅgādvāra or Hardwar.<sup>4</sup> There were Rākṣasa settlements also between Vāraṇāvata and Ekacakrā,<sup>5</sup> that is, between Mirat and Itawah ; and also in Magadha.<sup>6</sup> These tribes belonged

1 *Indian Antiquary*, vol. I, p. 22.

2 *Rāmāyaṇa*, Ayodhyā K., ch. 58.

3 *Bṛhat-saṃhitā*, ch. 18 ; *JASB.*, 1838, p. 630.

4 *Mbh.*, Ādi, ch. 214.

5 *Ibid.*, Ādi, ch. 155, 160.

6 *Ibid.*, Sabhā, ch. 16.

to the Turanian race. There can be no doubt that at the time of the Mahābhārata many Hunnic tribes inhabited various parts of India,<sup>1</sup> and the snake-sacrifice of Janamejaya means only a campaign of extermination of the Nāgas or Huns to avenge the treacherous assassination of his father Parikṣit by a Nāga of the Tokhari tribe. It is stated that the first tribe whom Alexander met after leaving the great confluence at Uchh in Sindh, when he invaded India in the 4th century B.C., was the Sogdoi, whom Saint-Martin considers to be the same as Sogdians,<sup>2</sup> that is the people of Sogdiana or Sogdoi, the Chagzai of the Mahomedan historians, who must have invaded Sindh and settled there at least at the time of the Mahābhārata,<sup>3</sup> which classifies the people of Sindh with the Madrakas

1 See Fausböll's *Indian Mythology*, p. 29.

2 McCrindle's *Invasion of India by Alexander the Great*, p. 354.

3 *Mbh.*, Karna P., ch. 41.

and other Scythic tribes in their manners and customs, and states that they are Mlecchas and irreligious, and that they are natives of a sinful country. Sogdiana is the modern kingdom of Bokhara, and hence the Sogdoi of Sindh at the time of Alexander must have belonged to the Hunnic tribe called Ephthalites, and also Haitalites, who lived in the valley of the Oxus and whose principal centres were Balkh, Bokhara and other places.<sup>1</sup> It is therefore evident from the name of Ephthalite or Elāpatra of the Mahābhārata and Buddhist works, that their principal town was called Pātāla (modern Hyderabad)<sup>2</sup> and the whole of the

1 Dr. Modi's *Early History of the Huns* in *JBBRAS.*, vol. xxiv, pp. 562, 567.

2 McCrindle's *Invasion of India by Alexander the Great*, p. 356. Pātāla has also been identified with Tattā and Minnagar (Burnes' *Travels into Bokhara*, vol. I, p. 27; Schoff's *Periplus*), Min or Ming being the name of a tribe of Usbeks. Min is also an Indian name for the Scythians

Indus Delta was called Patalene.<sup>1</sup> The Purāṇas<sup>2</sup> also refer to the Scythian inhabitants on the banks of the Yamuna, Gumti and Nerbuda. The names of Negapatam, Uragepura (modern Uraiyur or Trichinopoly), etc. indicate Hunnic settlements in Southern India. To an unbiassed mind many of the arguments advanced by Dr. Spooner in favour of the identity of the Mauryas with the Mauravas appear to be reasonable.<sup>3</sup> Maurava was the name of the people of Merv (Marv), and Merv is the ancient Margine or Marginia of Ptolemy,<sup>4</sup> and

(McCrindle's *Commerce and Navigation of the Erythrean Sea*, p. 109 note).

1 Strabo, bk. XV, ch. I, 33; McCrindle's *Ancient India as described by Megasthenes and Arrian*, p. 183 note.

2 *Mārkaṇḍeya P.*, chs. 22, 23.

3 Dr. Spooner's *Zoroastrian Period of Indian History* in *JRAS.*, 1915, pp. 406 f.

4 Bretschneider's *Mediæval India*, vol. ii, p. 103.



there is a close resemblance in sound between Maurya and Margine, and Merv according to some authorities was the "cradle of the Aryan race".<sup>1</sup> Magadha, according to Dr. Spooner, was peopled by the Magas or Magians of Scythia.<sup>2</sup> According to the Purāṇas, Magas, the Magi of Strabo, formed the priest class, while the Magadhas the warrior class of Śākadvīpa.<sup>3</sup> The statement of Dr. Spooner appears to be confirmed by the Mahābhārata<sup>4</sup> which says that Pr̥thu assigned Magadha to the Māgadhas for their residence, though the word "Māgadhas" there mean "panegyrists" which is the later application of the term, but it should be observed that the priest of Pr̥thu was Śukrācārya, who was the Daitya-guru. Jarāsandha, king of Magadha,

1 *JRAS.*, 1915, p. 407.

2 *Ibid.*, pp. 422-27.

3 *Kūrma P.*, Pūrva, ch. 49; *Strabo*, bk. xv, ch. iii, 13-15.

4 *Mbh.*, Śānti, ch. 59.

was an Asura.<sup>1</sup> The story of uniting the two parts of his body by a Rākṣasī named Jarā at his birth is a figurative way of saying that he was born of a Hindu father and a Hunnic mother. Dr. Spooner has rightly come to the conclusion that the Śākya tribe of Kapilavastu, to which Buddha belonged, originally came from Śākadvīpa, as the custom of marrying one's own sister, as the ancestors of the Śākyas used to do, was prevalent among the Scythian and other non-Aryan races, especially those who followed the Zoroastrian religion.<sup>2</sup> Vistaspa, king of Bactria, married his sister Hutos, and the ancient Egyptians married their own sisters.<sup>3</sup> The word *Śākya* has evidently been derived from the word *Śaka*. Manu<sup>4</sup> mentions some

1 *Mbh.*, Śānti, ch. 340.

2 *JRAS.*, 1915, pp. 438-40.

3 Maspero's *Dawn of Civilization*, pp. 50, 51.

4 *Manusamhitā*, x, 20, 22 :—

*Jhallo mallaś ca rājanyād vrātyān nicchivir eva ca,  
nataś ca karaṇaś caiva khaśo drāviḍa eva ca.*

tribes as *Wrātya Kṣatriyas*, for the ruling class called “*Rājanya*,” who were without the *Samskāra* or sacrament of the sacerdotal thread, signifying that they were foreign non-Aryan “warriors,” admitted into Hindu community, that is, they were invested with the sacred thread after the expiry of the prescribed period of initiation, and he mentions among them Jhalla, Malla, Nāṭa, Karaṇa, Khasa, Draviḍa and others. The Jhallas were the Jhala clan of the Rajputs, who from their original settlement in Sindh migrated into Kathiawar (Surāṣṭra). They gave their name to the division called Jhalawar. The Mallas were evidently the Mallas of Kuśinagara where Buddha died, and the Nāṭas were the Nāṭa (or Nāya) clan of the Kṣatriyas of Kuṇḍagāma, a suburb of Vaiśālī, from which Mahāvīra, the founder of Jaina religion, hailed.<sup>1</sup> According to Dr. Satis Chandra Vidyābhūṣaṇa

1 Dr. Hoernle's *Uvasagadasao*, p. 4.

the Karāṇas were a Scythic tribe of Central Asia and were probably the inhabitants of Khaurana of Ptolemy.<sup>1</sup> The words *Karāṇa* and *Kuṣāṇa*, Kwei-shwang of the Chinese travellers, are according to Beal, only different forms of the same word. The Yue-chi king Kaniska was a Kuṣāṇa, and his inscribed coins bear the legend of "Kanyiski Korano." The Yue-chis were a tribe of the Turks.<sup>2</sup> The Karāṇas form a well-known Hindu caste and live in various parts of India; they have now become thoroughly Hinduised. The Karāṇas therefore were originally inhabitants of "Skythia" and were Śakas. According to Professor Monier Williams, the Khasas or Khasias are the representatives of "wild Tartar tribes" who marry their brothers'

1 *JASB.*, 1902, pp. 162, 163—S. C. Vidyābhūṣaṇa's *Vrātya and Sāṅkara Theories of Caste*.

2 Beal's *Records of Western Countries*, vol. I, p. 56 note 37.

widows ; they were perhaps the Cossei of Strabo. The Draviḍas or Dravidian races came from Central Asia, and their language shows that they were Turanians.<sup>1</sup> Prof. Monier Williams calls the Draviḍas "out-caste Kṣatriyas" by which he means "Vrātya Kṣatriyas"<sup>2</sup> The peculiar custom by which property of the Dravidian races, as the Nairs, etc., of Malabar, Travancore, Cochin and other parts of Southern India, devolves upon the sisters' sons, if it be not the survival of their ancestral custom of marrying sisters at a remote period, indicates that the type of polyandry that prevails among the Nairs and others, is somewhat similar to that which prevailed among the early Semites.<sup>3</sup> Ragozin also

1 Prof. Monier Williams' *Indian Wisdom*, p. 312 note, Intro. p. xxx, note 2 ; *Śukranīti*, iv, 5, 98 ; Mr. E. J. Rapson's *Ancient India*, p. 29.

2 *Indian Wisdom*, p. 236, note 2.

3 *Encyclopædia of Religion and Ethics*, vol. viii, p. 467.

thinks that the Dravidians were Nāgas, not because they were Huns, but because the Serpent (Nāga) was their symbol of the Earth.<sup>1</sup> The story of Paraśurāma shows that the real Kṣatriyas of India were nearly extinct at the time of the Rāmāyaṇa by their constant wars with the foreign invaders and that the conquerors were afterwards admitted into the Hindu community as Vrātya (or spurious) Kṣatriyas in the place of those whose countries they occupied. During the Vedic period the Vrātyas were considered as nomads,<sup>2</sup> which indicates that they were Scythians; other non-Aryan immigrants also settled in India. The Vrātyas were not Mulattos, as the word has been interpreted.<sup>3</sup> On account of these Hunnic settlements we have got counterparts of some cities and countries of Central Asia in India, e.g. for Bokhara we have Puṣkara

1 Ragozin's *Vedic India*, p. 308.

2 *Vedic Index*, vol. I, p. 342.

3 *JASB.*, 1874, p. 254.

in Rajputana, for Balkh Bālhika or Bāhika, for Media Madra. The long residence of the Scythic tribes in India brought them into close contact with the Aryans. Hence we find intermarriages taking place between these two different races at the time of the Mahābhārata. Yayāti married Śarmiṣṭhā, daughter of the Daitya Vṛṣaparvan, and

Inter-  
marriages. Devayānī, daughter of Śukrā-  
cārya who was the priest of  
the Daityas and grandson of  
Hiraṇyakaśipu by his daughter Kāvya.<sup>1</sup>  
Pāṇḍu married Mādri, sister of Śalya, king  
of Madra, who belonged to the Scythic  
tribe of Bālhika or Balkh. Bhīma married  
a Rākṣasī, and by her he had a son named  
Ghaṭotkaca<sup>2</sup>; and Arjuna married Ulapī,  
daughter of a Nāga.<sup>3</sup> Kāṁsa, king of  
Mathurā of the Bhoja dynasty, married

1 *Vāyu Purāṇa*, ch. 65.

2 *Mbh.*, Ādi, ch. 155.

3 *Ibid.*, Ādi, ch. 214.

Jarāsandha's daughters,<sup>1</sup> and Kṛṣṇa's grandson Aniruddha married Ūṣā, daughter of Asura Bāṇa.<sup>2</sup> That such marriages have taken place between the princes and princesses of India with those of the Huns is a matter of history. A Śātavāhana prince named Gautamīputra Śātakarṇī, who was a Hindu, was married to a daughter of Mahākṣatrapa Rudradāman, who was a Śaka; Yaśaḥkarṇa, king of Cedī, was married to a Huna princess Ahalladevī.<sup>3</sup> Such marriages and intercourse with Hunnic tribes must have influenced Hindu civilisation and produced very great changes in the manners and customs of the ancient Hindus. Many of the customs were modified, and many new customs and practices, borrowed from the Turanian races, came into existence. It

1 *Harivaṃśa*, chs. 84, 90.

2 *Ibid.*, chs. 187, 188.

3 See Sir R. G. Bhandarkar's *Foreign Elements in Hindu Population in Ind. Ant.*, January, 1911, pp. 15, 21.



is very probable that Rākṣasa and Gāndharva forms of marriage were adopted by the ancient Hindus, as the terms indicate, from the Scythic races ; and the description of a Gretna Green marriage of the Turks, where the bridegroom was unable to pay the dower fixed by the parents of the bride, closely tallies with that of the Rākṣasa form of marriage.<sup>1</sup> Among the Tartars of Mongolia, though the match is arranged by the parents of the bride, and her "price" is settled by them, yet they make a show of fight and offer resistance to the bridegroom when he comes to their house to take away the girl betrothed to him to perform the ceremony at his own house.<sup>2</sup> The Gāndharva form of marriage is performed simply by exchange of garlands without any nuptial rite. It was a sort of Morganatic marriage,

<sup>1</sup> Burnes' *Travels into Bokhara*, vol. iii, pp. 37, 48 ; *Bhāgavata*, x, ch. 54.

<sup>2</sup> M. Huc's *Travels in Tartary, Tibet and China*, vol. I, pp. 184, 185.

but the son was entitled to inherit the father's rank and property.

Centuries passed away from the time when the Aryans first migrated to India to the time of the composition of the Purāṇas. By that time the Association of Nāgas with the serpents. real significations of the term *Nāgas* and *Rasātala* were quite forgotten. *Nāgas* became merely serpents and not Huns ; and as serpents live in holes and consequently below the earth, *Rasātala* where the Huns lived, that is the valley of the Jaxartes, came necessarily to mean the region below the earth or the *Under-world* ; and as a logical sequence, when one desires to go to *Rasātala*, one must go to it through a hole as a serpent does. It was for this reason that the *Rāmāyaṇa* relates that Rāvaṇa in his expedition to *Rasātala* entered it through a hole near Mount Meru, and that Sāgara's sons entered it through a hole made by them at the mouth of the Ganges. Any hole anywhere on the

surface of the earth was good for the purpose of entering Rasātala. The prince Kuvalayāśva entered Pātāla in pursuit of a Daitya through a hole.<sup>1</sup> There was a tradition that these Nāgas lived near the banks of rivers ; of course, the rivers were the Oxus and the Jaxartes ; this evidently led to the idea that Rasātala could also be entered through the beds of rivers. It is therefore that we find Akrūra entering the Nāga country or Rasātala through the Yamunā, Kuvalayāśva through the Gomatī and Cyavana through the Narmadā.<sup>2</sup> According to the Buddhist writers also the Nāgas lived not only below the earth, but also in lakes and rivers.<sup>3</sup> The association of the Huns or Nāgas, as they were called, with serpents, resulted not only in changing

1 *Mārkaṇḍeya P.*, ch. 21.

2 *Devī-Bhāgavata*, iv, ch. 7.

3 *Yamunā* and *Ghṛa Jātakas* in Cowell's *Jātakas*, vol. I, p. 270 ; vol. iii, p. 174 ; vol. vi, pp. 44, 80.

the meaning of Rasātala from the valley of the Jaxartes to the Under-world, where access was only possible from the surface of the earth through holes and crevices, but also in the division of the region into seven spheres, one above the other, so that the inhabitants thereof consisting of birds, beasts, reptiles and demons, who were inimical to one another, could live in peace and safety. By a further stretch of imagination, it was conceived that the rays of the Sun never penetrated into Rasātala which was below the earth, but that the whole region was illuminated by the brilliant flashes of light emitted by the gems which adorned the heads of the serpents.<sup>1</sup>

The real meaning of Rasātala, the situation of the region, and the character of its people were forgotten in time.

Ritter's view of Pātāla.      The seven *Lokas* or the worlds above the earth were subsequently invented, analogous to the seven

1 *Bhāgavata*, V, ch. 34.

spheres of Rasātala called "Sapta Pātāla" which were below the earth. This circumstance alone has served a good deal to put off investigation from the right track, leaving an impression behind that everything the ancient Hindus asserted which was not concerned with India was fictitious, especially when anything was limited to the mystic number "seven," which came to be regarded as the hall-mark of pure imagination. It was, however, Ritter only who thought that Pātāla was a country in the west and not a figment of the imagination, though he did not assign to it any definite place. He says, "Pātāla is the designation bestowed by the Brāhmanas on all provinces in the west towards sunset, in antithesis to Prasiaka (the eastern realm) in the Ganges-land: for Pātāla<sup>1</sup> is the mythological name in

1 Quoted in McCrindle's *Ancient India as described by Megasthenes and Arrian*, p. 183 note.

Sanskrit of the Under-world, and consequently of the land of the west." With regard to the inhabitants of Pātāla as Dānavas, Daityas and Rākṣasas, Mr. Pargiter says that the older Paurāṇic accounts treat them as men, whereas the later Brahminical accounts as demons.<sup>1</sup>

We have endeavoured to reclaim a lost and forgotten country, buried in the debris of time in the shape of traditions, legends, fables and superstitions. Some of the best European scholars, who consider that some of the narratives in the Rāmāyaṇa, the Mahābhārata and the Purāṇas, which embody many of the earlier traditions, as for instance, those regarding the seven Dvīpas, the seven Sāgaras, Rasātala, called also the "seven Pātālas," etc., are "wild ideas and absurd figments." But they are not to blame. The old Purāṇas mentioned by

1 Mr. Pargiter's *Ancient Indian Historical Tradition*, pp. 13, 290.

Manu and others,<sup>1</sup> which contained the accounts of the traditions, no longer exist. The Purāṇas, which are now extant and which have been adopted by Brāhmaṇas as their religious authority, are later compilations; they were composed and redacted when the traditions about the earliest occurrences had become distorted by lapse of time. This led their authors to interpret them in their own way and embellish them according to their own imaginary notions. Mr. Pargiter rightly observes with regard to ancient Indian historical tradition: "It is not to be put aside as wholly unworthy of attention, nor is it to be summarily explained by *prima facie* comments," especially as our knowledge of the most ancient times in India rests mainly on tradi-

1 *Manu-Saṃhitā*, iii, 5, 232; *Chāndogya Upaniṣad*, vii, 1, 4; Professor Monier Williams' *Indian Wisdom*, pp. 492, 493.

tion.<sup>1</sup> We must avoid scepticism regarding the historical basis upon which the tradition is based, and at the same time we should avoid euhemerism, as it may lead to error. Independent evidence, if any, certainly does much to strengthen and confirm our conclusions. Besides traditions, which in many other cases have now-a-days been treated with greater respect by science itself, and which on many occasions serve as a clue and guide to real facts which lie at their basis,—the facts and circumstances adduced as evidence, together with a comparison of the physical features of the country and the condition of the people of Rasātala as described in ancient Hindu works with those of Turkestan or Tartary (both these names being synonymous with each other),<sup>2</sup>

1 Mr. Pargiter's *Ancient Indian Historical Tradition*, pp. 13, 14.

2 Burnes' *Travels into Bokhara*, vol. II, pp. 214, 221 ; cf. pp. 287, 295, 297 ; vol. III, pp. 125, 210 ; *JBBRAS.*, vol. XXIV, p. 545.



as recorded in the Avesta and in the work of travellers, go a great way to establish the identity of Rasātala with Central Asia. There is a strong resemblance in the names of towns, rivers, lakes, and mountains of Rasātala with those of Turkestan, and these resemblances could not have been the result of accidental coincidence, as for instance, we recognise Bhogavatī in Bākh-dhi, Aśma in Aksu, Bali-ālaya in Balkh, Maṇimayī in Maymeni, Bibhāvarī in Bāveru or Babylon, Rāmaṇīyaka in Armenia, Alamba in Albany, Ikṣu in Oxus, Rasā in Araxes, Vāruṇa in Vehr-kāna, Meru in Meros. There is a "golden river" in Rasātala (the Hātakī) and a "golden river" also in Central Asia (the Zarafshan). The names of the seven "spheres" or provinces of Rasātala correspond with the names of the Huns, or rather of the various sections of the Huns, who dwelt in Scythia. All these and other circumstances mentioned before could not have been the result of

mere chance. Of course, traditions, facts and circumstances taken singly are not strong enough for the purpose, each of them being a link in the long chain of circumstantial evidence, but the cumulative effect of all of them considered together makes out a strong case in favour of that identity. Yet there remains much that should be cleared up, as time has distorted and transformed the names of places and people out of recognition, and dimmed the memory of ancient events as recorded in the traditions which have become susceptible of different interpretations from different points of view. Stripped of its grotesque verbiage, the story of Rasātala, as given in the Purāṇas, is founded upon traditional chronicles which again are based on a substratum of facts. Future researches will no doubt throw much light upon many things that remain obscure and explain many facts which have become blended and associated with the remote past, especially those which

are connected with the original abode of the Aryans, which, notwithstanding the attempts of eminent scholars to elucidate them, are yet involved in considerable obscurity, as their conclusions on this point do not agree ; but there can be no doubt that the places and peoples mentioned in ancient Hindu works, when correctly identified, will help a good deal in arriving at a right conclusion. According to the traditions of the Turks, the earliest peopled portions of the earth were Balkh and Surukhs near Khorasan,<sup>1</sup> and according to the Avesta the first country created was Airyana Vaejo<sup>2</sup> on the river Dāitya. Merv, according to some authority, was the "cradle of the Aryan race."<sup>3</sup> The Mahābhārata<sup>4</sup>

1 Burnes' *Travels into Bokhara*, vol. ii, p. 206 ; vol. iii, p. 44 ; see also Marshman's *Brief Survey of History*, p. 10.

2 *SBE.*, vol. iv, pp. 4, 5.

3 *JRAS.*, 1915, p. 407.

4 *Mbh.*, Udyoga, ch. 98.

also appears to place the first inhabited portion of the earth in Pātāla or Central Asia, as it says that the egg, from which the great fire is to issue for the destruction of the world, yet remains there unhatched, implying that the other egg which produced the creatures had been hatched there before. It has been conjectured<sup>1</sup> by some scientists that "Mongolia of to-day and the adjacent territory had in ages past been the centre of disposal of animal life to other parts of the earth." According to tradition<sup>2</sup> the original home of the Semites and other races was in Armenia. Much light therefore will be thrown on this point and other doubtful questions when the Hindu works will be clearly understood by future researches.

<sup>1</sup> See Mr. R. C. Andrews' *Account of the Third Asiatic Expedition of the American Museum of natural History in Asia* (New York), 1923-24.

<sup>2</sup> Chambers' *Encyclopædia*, vol. xxi, p. 643, s. v. *Semites*.











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